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The Primal Power In Man

OR

The Kundalini Shakti

[2nd. REVISED EDITION]

Swami Narayanananda

Psychology Magazine, Cheshire, England :

It is fairly obvious that the future of Humanity will depend to a great extent upon the harmonious relationship between Eastern and Western thought and knowledge. For this ideal understanding and cooperation between East and West, it is first essential for Man (of all Races and Creeds) to understand *himself* and how he can achieve Spiritual Harmony and progress.

In this remarkable book : "*The Primal Power in Man or The Kundalini Shakti*" SWAMI NARAYANANANDA reveals the secrets of Life and offers advice which, if followed intelligently, must lead many towards Man's ultimate goal of perfection in Spirit, Mind and Body. The author has expressed profound knowledge with simple clarity and a sincerity of purpose which is most acceptable to Western students of Yoga.

All that I have said concerning the above book, can equally be said of : "*The Way to Peace, Power and Long Life*" by the same author.

THE PRIMAL POWER IN MAN
OR
THE KUNDALINI SHAKTI

[2nd REVISED EDITION]

By
SWAMI NARAYANANANDA

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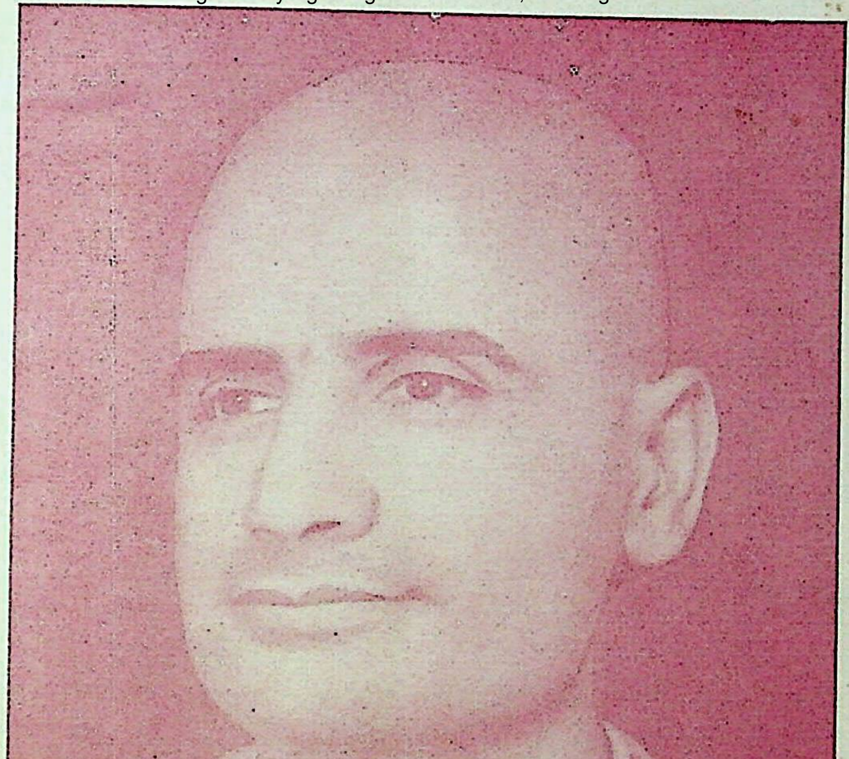
The Author : at the age of fifty



Swami Narayanananda

The Author : On the 2nd day of renunciation

SWAMI NARAYANANANDA

PREFACE

I bring forth this book with great joy. I am sure that this book will be of immense service to the public especially to the Sadhakas (spiritual aspirants) irrespective of doctrines, dogmas, sex and sects. For, the subject matter dealt with, embraces all creeds and both the sexes. I have briefly touched upon certain points concerning mind, mind-stuff (Chitta), the different planes of the mind and the thought-functions. I have thrown light on certain points. The psychologists of East and West have tried their best to throw full light on the subject. And they have done much work on the conscious plane of the mind. But as regards the subconscious and unconscious planes of the mind, mind-stuff and the thought-functions, etc., they have not done any work yet. So, lovers of truth and those that are prepared to make a thorough investigation of the subject, will find certain very valuable hints here. My explanation of the mind, mind-stuff, desire and thought-functions may seem to be new and strange to many and many may not agree with me. And it may be that I may be alone in proclaiming this truth now. Still I am not in the least worried. For, truth needs no prop to stand and it cannot be hidden for long. If the world is not prepared to receive the truth now, it has to do it years hence.

In my book: "THE WAY TO PEACE, POWER AND LONG LIFE", published a few months back, while dealing with Brahmacharya (celibacy), I brought into light certain important facts regarding the Kundalini Shakti (Primordial Power) and Its hold on the mind and the senses. Since then, I have had a mind to devote a separate book to the subject and accordingly I have brought forth this volume.

Arthur Avalon has written a voluminous book on Serpent Power (Kundalini Shakti). He has done yeoman's service unto the cause of the Hindu Religion, especially, the Tantras. I heartily thank him for his great efforts and the service rendered. In his book: "THE SERPENT POWER", he has collected and collated many facts and figures from the various Tantric books and Mss. In many places the facts and figures given from the various sources are too many and they are awe-inspiring and bring doubt and dejections, instead of hope and encouragements. For, on seeing so many things, many get afraid even to approach the subject, and with many others, it creates doubt and makes them doubtful of its attainment. Besides, there are certain points and facts, which Arthur Avalon does not seem to have understood, viz :—regarding the full and partial rising of the Kundalini Shakti, Its ascent to Sahasrara and then Its descent to lower centres, and the different paths through which the Kundalini Shakti ascends, Its wrong course, and Kundalini as the disease, etc. In this book I have tried to enlighten the reader on these points. I have made the subject easy as far as possible, so that any man or woman can follow the subject easily without doubt and without taking it to be a mysterious thing.

In this book, I have purposely avoided diagrams, depicting the different Chakras (Centres) and their Lotuses. No doubt, it helps some, but with many it has created and it creates grave misunderstanding and doubt. The Lotuses and the different Chakras are the mental visions. As such, they are very subtle things. And people in bringing these subtle visions into gross forms, in the form of diagrams, often have committed and commit blunders. In order to avoid all these confusions, I have omitted all sorts of diagrams.

I am not giving mere book knowledge here. What I have ventured to write, is my own little experience of the subject. And I would request my readers not to believe me blindly, but to carry on experiments, and then to test and see the validity of the facts stated here. This will clear all doubts.

Lastly, I thank heartily all those who have helped me in bringing out this book successfully.

KANKHAL.
30–9–'45. *Author*.

FOREWORD

The author of the book, Swami Narayananandaji has done me a great honour in asking me to write a foreword to it.

I must confess that, I am not competent enough for the task. Kundalini is an old but a very intricate theme and its province is strictly beyond the field of scholarship. Still, I take active interest in the subject, as it appears to me as forming the very basis of higher intellectuality and spirituality, though one may not be always conscious of it.

I, therefore, read the book with the hope of learning more about it, and I am glad to be able to say that Swamiji's discussion is illuminating, since his knowledge comes from personal experience.

The matter is so subjective that every adept has the right to put down his own personal experience and opinion, contributing to the better understanding and grasp of the subject.

Swamiji can claim the respectful attention of those who are really interested in the subject. Swamiji's statement appeals because it is not always the repetition of the usual notions. It has a freshness in it for the ideas here contained are reflections of his experiences. In that way it has an originality. The readers of the book will find here something that will be helpful.

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FOREWORD TO THE SECOND EDITION

One of the most prominent scientific men of our time, the American Astrophysicist, Dr. Gustaf Stromberg, has through his publications prepared the way for many people to understand the pristine Wisdom of the East. His personal conclusion expresses the same truth, which we find in the oldest religious texts : the Indian *Vedas*. The essence of the *Vedas* may be told in three sentences : the real nature of man is divine– truth is universal – the goal of human life is the realisation of man's divine nature. In our days, the two first sayings have, for the first time in history, been brought forward on pure scientific basis. The last point : "that it is the goal of life that we have to realise this divine nature", has hitherto, in its final consequence, only been realised by those souls who have reached that stage in development that we have not yet fulfilled : The Realization of the Self, which is the word they use in the *Vedas* for our Eternal Self.

The Western science has reached very, very far as to charter and control what we call the exterior world, the powers of nature. All the world's problem to day, has in reality risen owing to man's great victory over nature, a victory which has resulted in destructive weapons capable to annihilate all life. This clearly illustrates how much humanity in its entirety still lacks in the fulfilment of its divine nature. At this critical hour in the history of the earth, we espy two bright points : the conclusions which the most prominent Western men of science have reached harmonizing with the *Vedas*, and the teaching we receive from the few spiritual masters we find amongst us. If West and East can meet in harmony and this may result in the extension of the deep knowledge of the East regarding the personal training for perfection, this may be the rescue, the only way towards a better world.

The Spiritual Scientist of the East, the Seer, who has attained the realization of the Self, belongs to a culture having retained its thousands of years old traditions in spiritual seeking in the form of different branches of *Yoga* and through these methods he reached his knowledge, that knowledge expressed in the *Vedas* and in the Scriptures of later generations straight from Shankara, Chaitanya, Ramakrishna, Vivekananda, Ramana Maharshi forward to SWAMI NARAYANANANDA in our time. The Seer of the East does not obtain his knowledge by enquiring into the exterior matter, but through control and study of his own interior nature.

The Wisdom of the East represents today, as thousands of years ago, the final answer, the universal truth, but the science of the Western world shows clearly and distinctly the same tendency when Dr. Stromberg states the following:

> "From an analysis of scientific discoveries in various fields, I think I have been able to show that by assuming the existence of a *Universal Mind* capable of *purposive activity*, we can better understand the world in which we live and of which we all are parts. In simple language, this universal mind can be described as a *Being of unlimited power*."

SWAMI NARAYANANANDA has wished that his fellow-beings shall participate in his great knowledge of our latent possibilities, as he knows that it is the knowledge of our own creative power, the Indians call it *Kundalini Shakti*, which shall enable us to control and in time obtain the mastery of our own inner nature. Also an European Scientist, the English physician of international reputation, Dr. Sir Alexander Cannon, has after his fashion, through his enunciations prepared the way to an understanding of this book. In one of his books: "POWER WITHIN" he writes as follows:

> "The Eastern adepts know far more about the mind than do the Western psychologists, and also more about our body-mind mechanism than do our anatomists and physiologists."...........further on: "........

but it is impossible at this period of time to confine any investigation to physical matter, because physical matter itself is proved to be derived from a truly mysterious and imponderable centre of energy which defies ultimate analysis. Psychology thus will eventually resolve itself into a branch of that universal investigation which may be termed the science of the soul."

You will find these words in the introduction of Dr. Cannon's: "POWER WITHIN" (First Edition, 1950). In the same year we heard the voice of one of the Eastern adepts. He speaks to us in: "THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI" and this book forms in its entirety an explanation of this "MYSTICAL CENTRE OF ENERGY" to which Dr. Cannon hints. With this work, the author, SWAMI NARAYANANANDA enters the scene, quiet and unnoticed, as it often happens when eventful occurences are concerned, the importance and influence of which may only be traced afterwards. Here speaks an adept who has spent a long time of his life in meditation of the mysteries of the inner life and with the full authority of his own self-experience. Without any kind of titles or marks of respect, unknown to majority, he produces a matter which has been known in the East for thousands and thousands of years, but which has till now been kept secretly to the uninitiated and still it is but scarcely dealt with in the modern literature. It is an event that this matter has been presented by an author according to his own self-experienced knowledge, as a very small number of people in every generation thus far, have possessed this knowledge and still fewer have been able to present it scientifically.

"THE PRIMAL POWER IN MAN" gives an explanation of the most central in this "SCIENCE OF THE SOUL" the most ancient in the world, but new to the Western people in the form and richness of details which we meet with in this book. The difficulty in publishing a book of this sort lies in this: even if the central theme of the book: the existence of the Kundalini Shakti has been known during thousands of years among the initiated of the East, still this existence cannot be proved by clinical tests. For, Kundalini Shakti is not a gross thing and hence It cannot be seen or acknowledged by the physical eye or by means of the finest apparatus which mankind hitherto has invented. Regarding this Shakti, the author says thus:

"It is a thing to be felt and experienced by making the mind pure and subtle and by leading a strict life of discipline and continence. Perfect character plays a very important part in religion. Without this, nothing can be achieved. If anyone

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wants to know anything about the *Kundalini Shakti*, he has to live a pure life and then to carry out the experiments. Then only the workings of this *Shakti* can be known and understood but not otherwise."

When science acknowledges and accepts the facts stated by the author, a radical change will take place. Then physicians, physiologists, pedagogues, psychologists, psychiaterists and therapeutists in their practical work among their fellow-creatures will have to make a thorough alteration and lead mankind along new tracks. In this connection the author says:

"As it is, thought-functions have become automatic processes with the vast majority of men and women. That is why the Westernised Psychologists of the East and the West have not yet detected the place of the Mind-Stuff (*Chitta*) and the thought-functions. No doubt these Psychologists have explored and have made a valuable study of the conscious plane of the mind. But as regards the subconscious and unconscious planes of the mind, they are quite in the dark. They have not yet understood anything about these so far."

Again Dr. Stromberg proves himself to be one of the Scientists of our time, who has made most profound researches to find the explanation of the psychic structure of mankind, when he says the following words:

> "Ever since my early student days, I have been interested in philosophical problems. One problem in particular fascinated me because of its importance and its apparent insolubility. This was the problem of the relationship between mind and matter. How can a conscious action of my mind produce muscular motions in my body ? What is the intrinsic nature of thoughts and other conscious activities ? How can memories persist from childhood to old age, what is their real nature, and where and in what form are they stored ? How can a *physical* impulse, like radiation, produce a mental sensation of light and colors in my consciousness ?"
>
> "Although seldom considered among psychic phenomena, conscious memories should definitely be included among them. They constitute important manifestations of the psyche, but we are so familiar with them that we are apt to forget that the existence of memory requires an explanation. I believe that if we could solve the mystery of memory, it would give us an explanation of many other psychic phenomena."

The very last sentence we read in Dr. Stromberg is extremely interesting because it is exactly the explanation of the mystery of the memory which SWAMI NARAYANANANDA describes in this book, the readers will find this explanation in the author's interpretation of the "memorandum-matter"—*Chitta*. It is no exaggeration to say that: "THE PRIMAL POWER IN MAN" is a deep-psychological work unequalled in modern literature. SWAMI NARAYANANANDA himself says:

"There are so many subtle things and there are so many mysteries inside one's own body, which a man of science has not yet explored."

It is this unexplored subject which the author brings forth, based on his own experience about the theme. His own words regarding the richness of the mind leads to another great mystic, who lived in Spain four hundred years ago, *Teresa of Avila*, who said:

> "In the interior, there are so many and such delicate divergences, that it would be audacity in me to set myself to distinguish them. We shall behold them, where, if the Lord in His mercy grant us the favour of conducting us thither, all secrets will be revealed."

Altogether, this book which must be designated as the headwork of SWAMI NARAYANANANDA, gives us the key to a better understanding of the world-literature concerning the numerous mystics and Saints descriptions of their interior experiences. Yes, the unsuspected possibilities of mankind have been revealed to us!

COPENHAGEN. **[Miss] Anne Lise Dresler**
DENMARK-(EUROPE)

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1

INTRODUCTION

Truth is the common property of all. No nation, sect, creed or person can hold an absolute claim over it. He who is sincere, he who aspires after It, gets It. Without sincerity, without ardent work, nothing can be had. Truth is like the centre of a circle and the different radii joining the centre are like the different paths and doctrines; and an aspirant selects his path as per his growth, taste and tendency. Though the paths are many, the aim, the goal and the final-reaching point is the same. Broadly speaking, the mind has four main faculties, viz., willing, feeling, thinking and the gathering (the tendency to concentrate) faculties. All the methods adopted, all the paths followed to reach the Ultimate Goal, can be safely put under any one of these faculties. As per these four main faculties of the mind, all the religions of the world and all the religious paths followed, can be grouped under four main heads, viz., WORK, WORSHIP, PHILOSOPHY AND PSYCHOLOGY.

Men and women as a species are one. They are one of kind but not of degree. They differ greatly in their capacities. This difference is due to the inner growth and the purity of the mind. Yama and Niyama (moral codes such as non-killing, truthfulness, continence, non-stealing, non-receiving of gifts, purity, contentment, austerity, study and devotion to God) are common to all the paths. These moral codes are the starting points, the very foundations upon which the different paths stand. These are absolutely necessary for spiritual growth, and without observing these, not an inch of progress can be made along the spiritual path.

In every individual there is the infinite power behind. But in the vast majority of the beings these powers are lying dormant. Many do not know their own capacities, capabilities and the hidden treasures. So long as this hidden power is unnoticed, so long as one does not get access to this power, there is no spiritual awakening. One cannot understand the real significance of Dharma (righteousness), and one can never enjoy real concentration of mind and bliss. This central bodily-power residing and working in the living body, is called by the name of KUNDALINI SHAKTI or the Primal Power.

SANDILYA UPANISHAD says as regards the Kundalini Shakti thus:—Having by contraction opened the door of Kundalini, one should force open the door of Moksha (Freedom). Closing with Her mouth the door through which one ought to go, the Kundalini sleeps, spiral in form and coiled up like a serpent. He who causes this Kundalini to move, is an emancipated person. If this Kundalini were to sleep in the upper part of the neck of the Yogin, it goes towards his emancipation. If it were to sleep in the lower part of the body, it is for the bondage of the ignorant. Leaving the two Nadis, Ida and Pingala, the Prana should move in the Sushumna. This is the Supreme seat of Vishnu.

As regards Kundalini Shakti, DHYANA BINDU UPANISHAD says thus :—In the Adhara of the anus, there is the Lotus of four petals. In its midst is said to be the Yoni called Kama and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. The Chakra Swadhisthana is spoken of as the genital organ itself. Parameshwari (Kundalini Shakti) sleeps shutting with Her Mouth that door which leads to the decayless Brahma-hole. Being aroused by the contact of Agni (fire) with Manas (mind) and

Prana (vital force), She takes the form of a needle and pierces up through Sushumna. The Yogin should open with great effort this door to salvation which is shut. Then he will pierce the door to salvation by means of Kundalini. Kundalini Shakti, when It is up in the throat, makes the Yogi get Siddhi (Freedom).

As regards the same, VARAHA UPANISHAD says thus:—In the centre of the anus and the genitals, there is the triangular Muladhara. It illumines the seat of Shiva of the form of Bindu. There is located the Parashakti named Kundalini. From that seat, Vayu arises. From that seat Agni (fire) gets increased. From that seat, Bindu originates and Nada increases. From that seat Hamsa is born. From that seat Manas (mind) is born. The six Chakras beginning with Muladhara, are said to be the seat of Shakti. From the neck up to the top of the head is said to be the seat of Sambu (Shiva). To the Nadis the body is the support; to the Jiva, Prana is the dwelling place; to the Hamsa, Jiva is the support, to the Shakti, Hamsa is the seat, the locomotive, and fixed universe.

Of the same YOGAKUNDALI UPANISHAD says thus :—When Prana (breath) is passing through the left nostril (Ida Nadi), one should assume firmly Padma posture and should lengthen (inward) four digits the Akasa of sixteen digits, i. e., in exhalation, Prana goes out for the length of sixteen digits (inches) and in inhalation, it goes in only for twelve digits and thus losing four digits. But when the inhalation is also for sixteen digits, the power is aroused. Then the wise man should bind the Saraswati Nadi by means of the lengthened breath and holding firmly together (both the ribs near the navel) by means of the fore-fingers and thumb of both hands (one hand on each side), should stir up Kundalini with all his might for a period of two Muhurtas (48 minutes) and he should be stirring It up fearlessly. Then he should draw up a little when Kundalini enters Sushumna. By this means, Kundalini enters the mouth of Sushumna. Prana (also) having left (that place) enters of itself the Sushumna with Kundalini. By compressing the neck one should also expand the navel. Then by shaking Saraswati, Prana goes above the chest. Through the contraction of the neck Prana goes above from the chest.

Again it says :—The Shakti named Kundalini, which is like a thread in the lotus and is resplendent, is biting with upper end of Its hood (namely mouth) at the root of the Lotus the Mula–Kanda (Muladhara). Taking hold of Its tail with Its mouth, It is in contact with the hole of Brahmarandra (of Sushumna). If a person seated in the Padma posture and having accustomed himself to the contraction of his anus, makes his Vayu go upward with the mind intent on Kumbhaka, then Agni comes to Swadhisthana flaming, owing to the blowing of Vayu. From the blowing of Vayu and Agni the Kundalini pierces open the Brahma-Granthi and then Vishnu-Granthi. Then It pierces Rudra-Granthi and after that, all the six Lotuses. Then the Shakti is happy with Shiva in Sahasrara. This should be known as the highest state and it alone is the giver of final beatitude.

YOGA VASISHTA says on the Kundalini Shakti thus :—Supernatural powers can be attained through the control of the Kundalini Shakti residing in the Muladhara of the body. To realise higher powers, the power in the Muladhara has to be aroused and directed to the upper brain. This arousing is done through the control over the movements of Prana with the help of a teacher. When one has mastered the Kundalani Shakti, one can easily see the Siddhas, can leave his body at will and enter another's body, can have a vision of distant events and things, and can become abnormally small or big in size at will.

Again Yoga Vasishta says on the same subject thus—There is an organ with its mouth closed, situated inside the abdomen. It is presided over by Kundalini, which exists dormant within it. The organ has circular shape and is named Kundalini. It is the centre of the Supreme Power and is the source of all the forces of the living creatures.

The Tantras and the Yoga-schools are replete with the workings of the Kundalini Shakti. They give a most prominent place to the raising up of the Kundalini Shakti to the Sahasrara (crown of head). As per these schools of thought, there is no Divine-realization and there is no Freedom so long as the Kundalini Shakti remains in the lowest centre–Muladhara. To be blessed with success in Yoga means making the Kundalini Shakti enter the Sushumna canal and then taking It to Sahasrara.

The Vedanta-school of thought does not speak directly about the Kundalini Shakti and Its activities in the living body, but it admits the seven planes of the mind's existence. The Vedantists call it as Sapta Bhumikas, i.e., the mind's working in seven planes. These Bhumikas are graded as for their spiritual developments; or as per the mind's growth, its different stages and states. These different Bhumikas and these different Bhumis (planes) are nothing but the different planes (Chakras) of the Kundalini Shakti. The Kundalini Shakti living in any particular centre influences the mind also. For, the different centres (Chakras) have different kinds of forces working and the Kundalini, working upon the available energies, influences the mind also. As per this influence the spiritual attainments of a Sadhaka also differ and they are divided into seven groups (Sapta Bhumis). According to the Vedanta-school, Sapta Bhumika is the man of the highest realization. And as for Tantra and Yoga-schools of thought; it is called the seventh plane or the Kundalini reaching the Sahasrara centre where one attains Samadhi. This is their highest state.

Sri Shankaracharya,the expounder of Advaita school of Vedanta, in his commentary on Chapter VIII, IX and X Slokas of Srimad Bhagavad Gita, says thus — First the heart Lotus (Anahata) is brought under control. Then by conquering Bhumi (Muladhara) through the upward going Nadi (Sushumna), and placing Prana between the two eye-brows, the Yogi reaches the lustrous light-giving Purusha. At first the mind is brought under control at the Lotus of the heart (Anahata or Hridaya-pundarika); then by means of upgoing Nadi (Sushumna) after gradually obtaining control over the several stages of matter (earth, water, fire, air and Akasa, or Muladhara, Swadhisthana, Manipura, Anahata and Visuddha Chakras) the life-breath of the heart is drawn up and carefully fixed betwixt the eye-brows. By this means the wise man, the Yogin, reaches the Supreme Purusha, Who is resplendent.

Commenting on the same point Anadagiri writes thus--By the Sushumna Nadi between Ida and Pingala, the throat is reached, i. e., the space between the eye-brows. By conquering earth (Bhumi) is meant the process by which the five Bhutas (elements) are controlled.

Madhusudana Saraswati commenting on the same point says thus—The .upward going Nadi is Sushumna and the conquest of Bhumi and the rest is done by following the path indicated by the teacher (Guru) and by the space between the eye-brows is meant the Ajna Chakra. By placing Prana there, it passes out by the Brahmarandra and the Jiva becomes one with the Purusha.

ANANDALAHARI (The Wave of Bliss) written by Shankaracharya deals with the Kundalini Yoga (Satchakrabheda or six Chakras or Centres).

As regards Kundalini Shakti, Sri RamaKrishna says thus—There is no spiritual awakening so long as the Kundalini Shakti remains in the lowest centre–Muladhara. As long as the Kundalini Shakti lives in the Muladhara or moves inbetween the Manipura and Muladhara Chakras, food, sleep and sex (lust) instincts predominate in a person. However careful one may be, however much one may discriminate, still, the mind gets attracted and attached to these three things. The mind lives mainly on these three things. In such a person the Dharma Buddhi (the idea of righteousness) will not prevail. But when the Kundalini Shakti rises to higher planes or Chakras these great attachments to these three main things change, and the man gets attached to Truth and to higher ideals of life.

As regards Kundalini Shakti, Swami Vivekananda says thus—When the Kundalini is aroused and enters the canal of the Sushumna, all perceptions are in the mental space. When It has reached that end of the canal (the upper brain-centre or the Sahasrara) which opens out into the brain the objectless perception is in the knowledge space. Similarly, all sensations and motions of the body are being sent into the brain and sent out of it, through these wires of nerve fibres. The columns of sensory and motor fibres in the spinal cord are the *Ida* and *Pingala* of the Yogis. They are the main channels through which the afferent and efferent currents travel. The mind has made this net-work of the nervous system and it has to break it, so that no wires will be required to work through. If we can make the nerve-currents pass through the Sushumna, the canal in the middle of the spinal column, we have solved the problem. Then alone knowledge will come to us, no more bondage of body; that is why it is so important that we should get control of that Sushumna. The centre where all the residual sensations are, as it were stored up, is called the Muladhara, the root receptacle, and the coiled-up energy of action is Kundalini, "The coiled up". It is very probable that the residual motor energy is also stored up in the same centre, as, after deep study or meditation on external objects, the part of the body where the Muladhara centre is situated (probably the sacral plexus) gets heated. Now, if this coiled up energy be roused and made active, and then consciously made to travel up the Sushumna canal and as it acts upon centre after centre, a tremendous reaction will set in. When a minute portion of energy travels along a nerve fibre and causes reaction from the centres, the perception is either dream or imagination. But when by the power of long internal meditation the vast mass of energy stored up travels along the Sushumna and strikes the centres, the reaction is tremendous, immensely superior to the reaction of dream or imagination, immensely more intense than the reaction of sense perception. It is super-sensuous perception. And when it reaches the metropolis of all sensations, the brain, the whole brain, as it were, reacts, and the result is the full blaze of illumination, the perception of the Self. As the Kundalini force travels from centre to centre, layer after layer of the mind, as it were, opens up and this universe is perceived by the Yogi in its fine or causal form. Then alone the causes of this universe both as sensation and reaction, are known as they are, and hence comes all knowledge. The causes being known, the knowledge of the effects is sure to follow:—Thus rousing of the Kundalini is the one and only way to attain Divine Wisdom, superconscious perception, realisation of the Spirit. The rousing may come in various ways, i. e., through love for God, through the mercy of the perfect sages or through the analytic will of the Philosopher.

As regards the Kundalini Shakti, Its working in the body of a living creature, Its influence over the mind, and Its importance in the spiritual realm, etc., though we have ample proofs from different authentic sources, yet many have a very vague idea about It. Some others doubt the very existence of this Shakti. Again, some others treat this subject as mystery-mongering and fraudulence. No doubt, there have been many frauds, but with all that there is no lack of genuine people who are well-versed and experienced in this subject. Besides, any man of religion, any man or woman who has made a hard and ardent struggle in the spiritual world, cannot deny the existence and the prominent part this Shakti plays in the spiritual growth and development of a person.

Kundalini Shakti is not a thing to be seen and experienced with the physical or gross eyes or by the most subtle apparatus invented by man so far. It is a thing to be felt and experienced by making the mind pure and subtle and by leading a strict life of discipline and Brahmacharya (celibacy).

Perfect character plays a very important part in religion. Without this, nothing can be achieved. If anyone wants to know anything about the Kundalini Shakti, he has to live a pure life and then to carry out the experiments. Then only the workings of the Shakti can be known and understood but not otherwise. Without knowing and understanding the thing properly, the subject should not be ignored and treated as trash. If done, it will be only to your discredit and for your own irreparable loss.

2

CREATION

Let us deal briefly with creation in this chapter. Let us see the part played by the Primal Power (Kundalini Shakti) in creation. The Supreme Spirit is Infinite, Eternal, Immutable, Immovable, Unborn, Sexless, Formless, Ever Free and One without a second. It has no qualities and It is beyond time, space and causation and beyond the three Gunas. This Spirit is in everything and everywhere. This is the Whole (Purna) without any parts. Mind and matter are evolutes of this Supreme Spirit. These are Its grosser forms of manifestations. Supreme Spirit is mindless (Amanah) and as such It is Limitless. It is the Pure Consciousness by Itself. This one Supreme Spirit or Being is called by various names, viz., Brahman, God, Spirit, Purushà, etc. The highest conception and the highest understanding of this Spirit by the human mind is Sat-Chit-Ananda (Existence-Knowledge and Bliss Absolute). Beyond this the human mind cannot think of It. Actually the Spirit is not this only. It is this and much more than this. The idea of Sat-Chit-Ananda is nothing but a limitation of the Unlimited. Yet, there is no other way. There is no other remedy, as one cannot conceive of the Supreme Spirit apart from this idea. Consciousness is never absent from anything, still It manifests Itself in various ways and degrees. In the manifested universe there is not a single thing which is absolutely unconscious and devoid of Chit, nor is there anything which is absolutely conscious. Consciousness and unconsciousness are always intermingled. The only thing is that the manifestation of the consciousness differs in different objects and things. This Chit is veiled by mind and matter or the Prakriti (the Shakti of Brahman). Prakriti or Maya Shakti appears to have made the Whole (Purna) as the not-whole (Apurna), the Infinite into finite, the Formless into forms and Consciousness into unconsciousness. Yet, there is no difference between Brahman and Its Shakti. These Two are the dual aspects of the single Consciousness. So, the Power of Consciousness is Consciousness in Its active aspect. Both Brahman and Its Shakti are Consciousness, viz., Consciousness in Its static and kinetic aspects. This Prakriti Shakti has two powers, i. e., veiling (Avarana) and projecting (Vikshepa). Prakriti Shakti veils Itself by Itself or to Itself and projects the universe from the store of Its previous experiences (Samskaras) in which It sports. This Prakriti Shakti projects name and form constantly.

As has been said already, Brahman and Its Creative Power called Prakriti Shakti are identical. They are quite inseparable. As fire cannot be differentiated from its burning quality and as milk cannot be thought of apart from its whiteness, so also Brahman cannot be differentiated and thought of apart from Its Prakriti Shakti. Brahman and Its Shakti are bound up together. They are the Two Aspects of the Single Thing and They are One in Essence. Though Brahman and Its Shakti are identical, still They seem to diverge and depart apparently from Each Other in creation. It is the Prakriti Shakti that creates. It is the Shakti or Power of Brahman that evolves as mind and matter, or appears as this phenomenal world. Prakriti Shakti consists of three Gunas, viz., Sattva, Rajas and Tamas. These Gunas are Her very substance from which emanates this whole universe. These three Gunas are the causes of creation. There is not a single visible thing in this universe devoid of these Gunas. When these Gunas remain in equipoise, it is dissolution (Pralaya). Then there is no creation. Then it is the state of involution and Prakriti Shakti lives in Its quiescent form. But this state of balance, this equilibrium, does not continue for long. The Gunas affect one another, they stir, they get their balance upset, and then begins the creation.

Prakriti Shakti is of two kinds, viz., Maya and Avidya. Prakriti with Sattva-Guna predominating is called Maya Shakti. And Prakriti with Rajas and Tamo-Gunas predominating is called Avidya. The Supreme Self reflected in Maya Shakti, subduing the three Gunas is called Ishwara. Ishwara is the Lord of creation. He rules the created moving and unmoving things. The subtle body of Ishwara is called Hiranyagarbha and His gross body is called Virat or Vaishvanara. (They are the collective Jivas). The same Supreme Spirit reflected in Avidya and under the sway of the three Gunas is called Jiva. Prakriti Shakti is also called Prana, Shabdabrahman, Ishwara, Kundalini Shakti or the Primal Power.

All manifested force, energy, or power proceeds from this Prana or Kundalini Shakti.

All manifested matter proceeds from Akasa. Akasa is one of the gross forces into which the Kundalini Shakti (Prana or Primordial Power) differentiates Itself. As such, Akasa has its existence in the Supreme Prana or Kundalini Shakti. The vibration of Prana in the subtle Akasa (Tanmatras) produces the gross Akasa. From Akasa comes air. From air is produced fire. From fire comes water and from water comes earth. From earth, all forms are produced. Akasa, air, fire, water, and earth are called five Bhutas or elements. All these elements consist of the three Gunas, i. e., Sattva, Rajas, and Tamas.

From the Sattva quality of the five elements (Bhutas) come forth the five sense-organs (Jnanendriyas) of the human body, viz., organ of sound, of which ears are only the instruments; the organ of touch, of which skin is only an instrument; the organ of sight, of which eyes are only the instruments; the organ of taste, of which the tongue is only an instrument; and the organ of smell, of which the nose is only an instrument. The Indriyas (senses) are the afferent and efferent impulses. The Indriyas are not the physical organs such as the eyes, ears, nose, etc., but they are the faculties of the Jiva desiring to know and act by their aid. From the Sattva quality of all the five elements (Bhutas) comes forth the mind (Manas) with its manifold functions such as Buddhi (intellect), Ahamkara (ego), Ichcha (will) and Chitta (mind-stuff). From the Rajas qualities of the five elements (Bhutas), come forth the five Karmendriyas (five gross senses) and the five Pranas (vital forces) of the human body. From the Rajas quality of Akasa comes forth speech (mouth). From the Rajas quality of air comes forth hands (to catch and to grasp). From the Rajas quality of fire comes forth feet (walking). From the Rajas quality of water comes fourth anus (excretion). And from the Rajas quality of earth comes forth the generative organ (procreation).

From the Rajas quality of Akasa comes forth Prana. From the Rajas quality of air comes forth Apana. From the Rajas quality of fire comes forth Samana. From the Rajas quality of water comes forth Udana. And from the Rajas quality of earth comes forth Vyana. Of these Prana moves and works in the nostrils, the throat, the navel, the two great toes and the lower and the upper part of Kundalini. Apana moves and works in the anus, in the genitals, thighs, knees, stomach, seeds, loins, calves, navel and in the seat of the navel-fire. Samana lives, permeating all parts of the body. Along with the fire in the body, it causes the food and drink taken to spread in the body. It moves in the 72,000 Nadis and pervades all over the body along with the fire. Udana lives and works in all the joints, in the hands and legs. Vyana moves and works in the ears, eyes, ankles, nose, throat and in the loins and buttocks.

The Prana, which is in the navel, separates the food and drink which is there and brings about the Rasas (juices) and others. Placing the water above the fire (Jhataragni) and the food above the water, it goes to Apana and along with it fans up the fire in the centre of the body. The fire thus fanned up by the Apana, gradually increases in brightness in the middle of the body. Then it causes through its flames the water which is brought into the bowels by the Prana to grow hot. The fire with the water causes the food and condiments which are placed above to be boiled to a proper degree. Then Prana separates these into sweat, urine, faeces, water, blood, semen, etc., and along with Samana, it takes the juice or essence to all the Nadis and moves in the body in the shape of breath. The Vayus excrete the urine, faeces, etc., through the nine openings of the body. The functions of Prana are inspiration, expiration and cough. That of Apana excretion of faeces and urine. That of Vyana, such actions of giving and taking. That of Udana, keeping the body straight and that of Samana, nourishing the body.

Apart from these five main Pranas or Vayus, there are five other minor Vayus in the human body which come from the Rajas qualities of Akasa, air, fire, water and earth. These are Naga, Kurma, Krikara, Devadatta and Dhananjaya. Naga functions in vomitting and hiccup. Kurma functions in the opening and closing of the eye-lids. Krikara causes hunger and digestion in the body. Devadatta causes idleness and yawning. Dhananjaya causes phlegm and it is that Vayu which does not leave the body even after death (i. e. a corpse). From the Tamas qualities of the five elements (Bhutas) come forth the gross or the physical body.

Jiva (the individual Self) lives in the bodies of all living creatures. Its seat is the heart-centre. This heart is not the physical heart, but the spiritual one. It is in the right side of the chest. The place two inches above the heart-pit and a little below the right nipple, is the seat of the spiritual heart. One cannot give any size or form either to the spiritual heart or to the Jivatman. Only one can perceive It in the form of an all-pervading light spreading abruptly, as it were, from a point. This point is the spiritual heart and the seat of the Jivatman. When one attains the purity of mind, when one makes the mind calm and quiet, free from all desires, one can perceive the Jivatman in the spiritual heart. It is just like this :—The sun's light falls over a whole lake; but one catches the reflection or the image of the sun in one particular place or point. Likewise, the Jivatman is all-pervading. But It can be felt and perceived in deep meditation in the spiritual heart.

Every person has three kinds of bodies, i. e., gross, subtle and causal. The gross body functions in the waking state. One works, experiences, enjoys, and suffers in the waking state through the gross body. The subtle body functions in the dream state. One works, experiences, enjoys, and suffers in the dream state through the subtle body. One experiences the dream world through the subtle body and one experiences this phenomenal world through the gross body and the senses. In deep dreamless sleep, one lives in the causal body. In this state, the mind, intellect, ego, etc., live in their causal forms. When the Jiva identifies Itself with the causal body, it is called Prajna. When the Jiva identifies Itself with the subtle body, it is called Tejasa; and when the Jiva identifies Itself with the gross body, it is called Viswa.

The Jiva is enveloped by five sheaths (Kosas), viz., Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Kosas :—

i. **Annamaya Kosa :-** Annamaya Kosa (sheath) is the physical body, which is sustained by food (Anna). Annamaya Kosa is the outcome of Tamo-Guna. Tamo-Guna predominates in this Kosa and Tamo-Guna is the cause of this Kosa. Inertness is found to predominate in this Kosa.

ii. **Pranamaya Kosa:** – Pranamaya Kosa consists of the subtle body, with the five gross and five subtle senses, ten Pranas or five vital forces and five minor Vayus. Rajo-Guna is the cause of this Kosa and Raja-Guna predominates in this Kosa. The power of action (Kriya Shakti) inheres in this Kosa.

iii. **Manomaya Kosa :-** Manomaya Kosa consists of the mind, with the five subtle senses. This Kosa is the outcome of Sattva-Guna. Sattva-

Guna predominates in this Kosa. The power of cognition inheres in this Kosa. So we see that the mind is mixed with Tamas qualities, such as love, attachment, hatred, anger, envy, etc.

iv. Vijnanamaya Kosa :– Vijnanamaya Kosa consists of the Buddhi (intellect) with the five subtle senses. In this Kosa, Sattva mixed with Rajo-Guna inheres. Sattva mixed with Rajo-Guna is the cause of this Kosa.

v. Anandamaya Kosa :– Anandamaya Kosa consists of the Jiva with the causal body. Sattva-Guna is the cause of this Kosa. The principle of the purity of the Sattva-Guna lives in a sullied state by the other two Gunas together with the three conditions of happiness called Priya, Moda, and Pramoda. It contains joys of various kinds.

We have seen that it is the Prakriti Shakti of Brahman that manifests Itself as the visible universe. The starting point, or the dividing place of Brahman and Its Shakti in the human body is the head-centre, called the Sahasrara. Sahasrara is the place or seat of Paramatman (The Supreme Spirit) and here the Kundalini Shakti is one with Paramatman. The Shakti descends and creates mind, Akasa, air, fire, water and earth. And in earth Tattva It lives in Its grossest form. The corresponding centres or Chakras to these things or Tattvas in the human body are Ajna Chakra in the region of the brain or the eye-brows, the seat of mind Tattva; Visuddha Chakra in the region of the throat, the seat of Akasa Tattva; Anahata Chakra in the region of the heart, the seat of air Tattva; Manipura Chakra in the region of the navel, the seat of fire Tattva; Swadhisthana Chakra in the region of the testes, the seat of water Tattva; and Muladhara Chakra in the region of the meeting place of the anus and the urethra canal, the seat of earth Tattva.

We have already stated that the spiritual heart is the seat of Jivatman. Buddhi or the intellect operates in a man in the head-centre (brain). As such, brain-centre is the seat of the intellect (Buddhi). All emotions, desires, will, and ego operate in the physical heart-centre. As such, the seat of will, ego, and emotions is the heart-centre. It is the mind that works as the intellect, will, ego, emotions and all the five gross and the five subtle senses. The mind, as we have seen, is subtle matter and it cannot work by itself, it receives its light and life from the Jivatman. The mind has three planes of existence, viz., conscious, subconscious and the unconscious (planes). The knowledge of a thing or event that one gets without deep thinking, is from the conscious plane of the mind. The knowledge of a thing or event that one gets after deep thinking is from the subconscious plane of the mind. There are certain things, events and impressions that one does not remember even after thinking deeply for hours and days together. These things remain in the unconscious plane of the mind. Though these events and knowledge one does not remember, they are not lost for ever. No, they remain in their causal state in the Chitta (mind-stuff). The conscious plane of the mind is the brain-centre. The subconscious plane of the mind is the physical heart-centre. And the unconscious plane of the mind is the Muladhara-centre. Kundalini Shakti Itself is the possessor of Chitta or the mind-stuff, residing at Muladhara-centre. The vast major portion of a being's experiences live in the mind-stuff and a very small portion thereof lives in the subconscious and the conscious planes of the mind.

3

THE YOGA-NADIS

The word "NADI" in Sanskrit, comes from the root 'NAD' which means motion. It signifies that the Prana or life-principle moves. The Nadis are the conduits of Prana. Through them flow constantly the afferent, and the efferent, the sensory and the motor, the centripetal and the centrifugal life-currents. The Yoga-Nadis are not the nerves and veins as understood by physiology. Some of them are gross like the veins, nerves and arteries. But many of them are very subtle channels through which flow the life-currents. The Prana-Shakti or the life-force works through these Nadis. As such, many of these Nadis are very subtle and are invisible to the physical eyes or to any man-made external instruments. But these Nadis can be perceived and felt by one's own mind, when the latter is made pure and subtle by Sadhana (spiritual practices). Except this, there is no other means to detect and to understand the subtle workings of these Nadis.

There is a very close connection between the Nadis and the body, between the body and the mind, between the mind and the Prana (Kundalini Shakti). The purification of the Nadis is the chief factor in purifying the body. When the body and the Nadis are purified, the mind and Prana are also purified. When the Nadis are purified, the Prana can work freely in the body of a person. The purification of the Nadis, body and mind facilitates the ascent of the Kundalini Shakti; and their impurities impede Its ascent. Without the ascent of the Kundalini Shakti to higher planes, there can never be any spiritual attainment. To attain the Highest Goal or Self-realization, the Kundalini Shakti must reach the highest centre, viz., Sahasrara. So, the purification of the Nadis is absolutely necessary for the spiritual awakening and attainment. The purification of the Yoga-Nadis can be easily attained by Pranayama and by other spiritual practices.

The physical body is woven and interwoven with innumerable Nadis like the warp and weft of a cloth. They are said to be 72,000 in number as per Bhuta Suddhi Tantra. Prapanchasara Tantra puts them at 300,000, and Shiva Samhita, at 350,000 in number. Whatever may be their number, it is sure that the body is permeated by innumerable subtle Nadis through which work the nerve-currents.

Of these innumerable Nadis, the chief for our purpose are Ida, Pingala, Sushumna, Saraswati, Lakshmi and Medha Nadis. Out of these again Sushumna and Medha Nadis excel all others. All other Nadis are subservient to these two. These two Nadis sustain the body and these two are the subtlest of all the Nadis. To all intents and purposes the activities of these two Nadis are like wireless operations. In ordinary people the passage of the Sushumna remains closed. When one practices Yoga, this passage opens. This opening is the path to salvation.

The Kundalini Shakti ascends to the Sahasrara through this most subtle passage of the Sushumna. With the entering of the Kundalini Shakti into this passage of the Sushumna, one goes beyond the idea of time and space. Ida and Pingala are the two main Nadis that carry the Prana or the Kundalini-currents in an average man. These are the two important afferent and the efferent nerves. With the opening of the Sushumna canal's passage, and with the partial entering of the Kundalini Shakti into the

Sushumna, the working of these two Nadis diminish greatly and with the full entering and rising of the Shakti to the higher planes, the activities of these two Nadis stop. Then the Prana runs through the Sushumna only. In advanced Yogis, three Nadis in front side of the body, corresponding to Ida, Pingala and the Sushumna, develop. In ordinary people, these are not developed. The Saraswati Nadi is the one, through which the thought-functions take place or travel. This is the Nadi that connects the brain (mind's centre of working) and the mind-stuff at Muladhara. Through this Nadi the correspondence between the mind at the brain-centre and mind-stuff (Chitta) takes place. One gets the knowledge of a thing or event from the mind-stuff through this Nadi. The Kundalini Shakti's-currents travel through the Lakshmi Nadi also. And, when a person observes perfect celibacy (Brahmacharya) in thought, word, and deed, continuously without any break for twelve years, and when the Kundalini Shakti works above the heart-centre, the Medha Nadi (Nadi of Intelligence) develops in a person. With the development of this Nadi, one gets the sixth sense. One becomes a perfect Urdhvaretas. There will be no loss of sex-energy. No secretion of semen even. Then sex-energy in its subtle state, i. e., before it is formed into gross semen, gets constantly converted into 'Ojas Shakti' (mental energy) or in other words the energy that tends to form sex-energy gets constantly absorbed in the general system of the body. With the development of this Nadi one can know the events of the past, present and future. One becomes a perfect Brahmajnani (knower of Brahman or a Jivanmukta (Living Free).

There is a very close connection between Ida and Saraswati, Pingala and Lakshmi, and between Sushumna and Medha Nadis. The Kundalini-currents (Prana-currents) work constantly through Ida and Saraswati, Pingala and Lakshmi and through Sushumna and the Medha Nadis, in advanced Yogis. But in ordinary people the currents flow through Ida and Pingala mainly. The thought-currents flow through Saraswati Nadi in every person. The activities of Lakshmi, Sushumna, and the Medha Nadis remain, in ordinary persons, only as a possibility. When the Kundalini-currents flow through Ida Nadi, the Pingala Nadi does not work. And when Pingala Nadi works, the Ida Nadi stops work. When Sushumna Nadi works, both Ida and Pingala equally work. When the Saraswati, Lakshmi and Medha Nadis develop in a person, and when Ida Nadi works, Saraswati Nadi also works. When Pingala Nadi works, the Lakshmi Nadi also works. And when the Pingala stops work, Lakshmi Nadi also stops work. As per the flow of the Kundalini-currents (Prana-currents) through Ida and Saraswati, and Pingala and Lakshmi Nadis, the flow of the nostrils changes. The Kundalini-currents flow through Ida and Saraswati for two to three hours continuously, then the left nostril will be in work or flow. Then it changes and Pingala and Lakshmi Nadis begin to work. The Kundalini-currents flow for about two to three hours through Pingala and Lakshmi Nadis. When these two Nadis are in action the right nostril will be in flow. To make this point clearer, one does not breathe-in and breathe-out fully and equally through both the nostrils always. Full breathing is being done through one nostril that which is in flow. There will be very mild or very little breathing through the other nostril that is not in flow. The flow of nostrils changes automatically and alternately, after every two or three hours from left to right and from right to left. A Yogi or one advanced in Yoga, can change the flow of the Kundalini-currents and that of the nostrils at will. Ordinary people can change the flow of the nostrils by putting cotton or by stopping the nostril which is in flow, with the hand for some minutes. When the Sushumna Nadi is in work, both the nostrils flow. Then one breathes-in and breathes-out equally through both the nostrils for about half an hour and then again it changes either to the left or to the right nostril. This breathing through both the nostrils the Yogis do everyday and at will; but with the ordinary people this equal breathing through both the nostrils is very rare. They do it only at the time of death.

The situation of the main Nadis:—Muladhara (the meeting place of the anus and the passage of the urethra canal) is the centre, the starting place of all these main Nadis. Sushumna is situated at the back side of the anus and it is attached to the spinal column, i. e., it is situated in the interior of the cerebro-spinal column. It starts from the Muladhara and runs through the central channel of the spinal column and extends up to the head into Sahasrara. It has its last point in the Brahmarandra or it ends in the Brahmarandra, which is in the crown of the head, i. e., the place where the hair turn and divide. The Nadis of the lower part of the genitals are controlled by the Muladhara-centre and the Nadis of the upper part of the genitals are controlled by the Manipura-centre (Chakra). Ida and Pingala which start from Muladhara are the two Nadis on either side of the Sushumna. Ida is on the left side of the Sushumna Nadi, and Pingala, on the right side. These two Nadis are outside the spinal column running parallel on either side of the Sushumna Nadi. Ida and Pingala though they separate from the Sushumna Nadi at the Muladhara Chakra, again meet at Ajna Chakra, i. e., in the region of the brain-centre, and then again they divide and separate and from there they have their connections with the left and right nostrils. Corresponding to Sushumna Nadi in front side of the body, is situated the Medha Nadi. It starts from Muladhara and runs through the centre of the body in front side up to the head and joins with the Sahasrara. This is the Nadi that connects the Jivatman (individual Self) with Paramatman (The Supreme Self) in man. With the development of this Nadi one can have a constant vision of the Paramatman under all states and circumstances.

Saraswati Nadi is the corresponding Nadi to Ida. It is in front side of the body. It starts from Muladhara-centre and runs along the left side of the urethra canal up to the region of testes and then it touches the Swadhisthana Chakra and crosses the region of the testes. From the left side of the root of the genitals it starts upward and passes at one and a half inches by the left side of the navel. From there it goes up to the region of the physical heart. This Nadi has its connection with the physical heart. From the Saraswati Nadi and from the physical heart a Nadi starts at right angle and joins with the spiritual heart (the seat of the Jivatman on the right side of the chest). From the spiritual heart another Nadi runs to the region of the back or spinal column and joins with the Sushumna Nadi. Then from the heart-centre the Saraswati Nadi runs upwards, one inch by the right side of the left nipple and goes up by the left side of the neck and passes by the side of the left jaw-joint and goes up by the back side of the left ear, i. e., about one inch from the back side of the ear and then it joins with the Ajna Chakra. At Ajna Chakra it meets with Ida, Pingala, Sushumna, Medha, and the Lakshmi Nadis. This Nadi (Saraswati) has its connection with the brain-centre. This Nadi works even in an ordinary person but it develops fully in a Yogi. And a Yogi can clearly perceive and understand the subtle workings of the thought-functions through this Nadi.

Lakshmi Nadi is the corresponding Nadi to Pingala. It is in front side of the body and runs upwards parallel to Saraswati Nadi. It starts from the Muladhara-centre and runs along the right side of the urethra canal up to the region of the testes and then it touches the Swadhisthana-centre (Chakra) and crosses the region of the testes. From the right side of the root of the genitals it starts upwards and passes at one and a half inches by the right side of the navel. From there it goes up to the region of the spiritual heart and runs upward at one inch by the left side of the right nipple and goes up by the side of the right side jaw-joint and then goes up to the brain-centre or the Ajna Chakra by the back side of the right ear, i. e., about one inch from the back side of the right ear. At Ajna Chakra this Nadi meets with the Sushumna, Ida, Pingala, Medha, and Saraswati Nadis.

These afore-said Nadis have connection with the other innumerable Nadis that pervade the whole body. But these are the most important ones for our purpose.

4

THE CHAKRAS

In the first chapter we have explained how creation begins and how it comes out of the Supreme Unmanifested Being. It is Prakriti Shakti of Brahman with Its inherent three Gunas (Sattva, Rajas and Tamas) that creates the universe. When these Gunas remain in equipoise, there is no creation. When the equilibrium of these Gunas gets upset, the creation begins. Another version of the creation is that from Brahman sprouts, as it were, first that Supreme Brahman Word or Sound, called Shabdabrahman (Brahman as Sound). With the ripening of Karma the three Gunas of Prakriti Shakti get upset and they are stirred up. The initial vibration thus caused, or the cosmic sound thus produced is called Shabdabrahman. Shabdabrahman is the kinetic ideating aspect of the undifferentiated Supreme Consciousness of Philosophy and the Saguna Brahman (Brahman with form) of religion. It is the Chit Shakti (Consciousness) vehicled by undifferentiated Prakriti Shakti

–that is the creative aspect of the one Brahman who is both transcendent and formless (Nirguna), and immanent and with form (Saguna). Whatever is heard in the form of sound is Shakti (Force or Power). The causal state of Shabda (sound) is Shabdabrahman, i. e., Brahman as the cause of Shabda and Artha (sound and meaning). Brahman as the source of language and ideas on one side and the objects and meanings they denote on the other side, is called Shabdabrahman or the Logos.

Shabdabrahman is the Consciousness (Chaitanya) in all creatures. It assumes the form of Kundalini Shakti and abides in the body of all living creatures manifesting Itself by letters in the form of prose and verse. So this Shabdabrahman is the immediate cause of the manifested universe, which first proceeds in the form of sound or Nada (Paravak, or Chaitanya, or Kundalini Shakti). Nada is the most subtle aspect of a sound. Nada is the first emanative stage in the production of a Mantra, Vak or sound. When the Nada develops, it is called Bindu. When the Bindu develops, it is called Bija. From Bija comes the Shabda or sound. The Bija is the natural name of a thing, i.e., the first causal stress of a sound heard by the Yogic-mind. So it is the Shabdabrahman which is the immediate cause of the universe, which is sound and movement, manifesting as idea and language. This Shabda which is one with the Supreme Being and all-pervading, at first appears in the body of a living being at Muladhara Chakra. The Prana Vayu first appears in a being at Muladhara.

Parasound (sound in its causal state) and the state of Kundalini Herself in different forms at Muladhara are called Shakti, Dhvani, Nada, Nirodhika, Ardhendu and Bindu. The body of the Kundalini is composed of fifty-letters or sound-powers. Kundalini Shakti with Sattva-Guna is called Shabdabrahman; with Rajas, She is called Dhvani; when with Tamas, She is called Nirodhika. When Sattva abounds, She is called Ardhendu. When the Ichcha, Jnana or Rajas as the Kriya Shakti works, She is called Bindu.

Parakundalini lives in the causal or static form with the Paramatman (Supreme Self) in the Sahasrara. Here It is one with the Paramatman. The Supreme Self and Its Shakti are not two quite different things. They are the twin aspects of the single thing. They are like the obverse and reverse of a single coin. In the Sahasrara, the Parakundalini Shakti is one with the Supreme Self in dissolution. In creation, It evolves. It descends and becomes grosser and grosser. In this process of evolution, the Kundalini Shakti first becomes or creates mind. Then It produces Akasa, air, fire, water and earth. From earth all the bodies of the living creatures are produced. In the human body the corresponding centres of mind, Akasa, air, fire, water and earth, are called by the name of Ajna Chakra, Visuddha Chakra, Anahata Chakra, Manipura Chakra, Swadhisthana Chakra, and Muladhara Chakra. The seat of the mind or the mind Tattva is the Ajna Chakra in the region of brain-centre. The seat of the Akasa Tattva is the Visuddha Chakra in the region of the throat. The seat of air Tattva is the Anahata Chakra in the region of the heart. The seat of the fire Tattva is the Manipura Chakra in the region of the navel. The seat of the water Tattva is the Swadhisthana Chakra in the region of the testes. And the seat of the earth Tattva is the Muladhara Chakra in the meeting place of the urethra canal and the anus.

These centres are metaphorically called the Chakras (wheels) and the Padmas (Lotuses). Every centre is pervaded by Prana Shaktis and they have certain special energies predominating or working. These energies fully influence the mind. The different Chakras or centres are located along the passage of the Sushumna canal. The passage of the Sushumna Nadi is very subtle and its actions are just like wireless operations. The subtle energies and the Yoga-Nadis that meet at the different centres are on the wireless passage of the Sushumna canal and, as such, these are very subtle and invisible to the physical senses and to the gross mind. These subtle Yoga-Nadis of the different centres, the subtle energies that work in the different centres, can be perceived only mentally, when one gains the purity and the subtleness of the mind. So these different Chakras or the centres and the subtle energies and the Yoga-Nadis are mental visions and they cannot be seen by the gross mind and the senses. But, at the same time these are great facts which a Yogi, a man of religion or one advanced in religion perceives mentally. As has been said already, there is no religious awakening or attainment so long as the Kundalini Shakti does not rise upwards and reach the higher planes. And when the Kundalini Shakti leaves the Muladhara Chakra for the higher ones, one has to feel the different Chakras and their energies along the subtle passage of the Sushumna canal.

It is a most difficult thing to prove the existence of these different Chakras and their different energies to an ordinary person. For, we have not yet got any instrument to detect and see them. But those who are bent upon carrying experiments have to take the aid of their own minds. This is the only way left for us and there is no other alternative. In different Chakras, different kinds of subtle energies work and operate, and the number of Yoga-Nadis that meet in different Chakras also differ. As per the number of these subtle energies that work and as for the number of Yoga-Nadis that meet in different Chakras, the petals of the Lotuses of the different Chakras and the distribution of the alphabets are determined. Often we see people drawing the Chakras with different colours in different centres. Some others have drawn Lotuses, and their colours and number of petals differing in different centres. The Lotuses and the Chakras of mental visions are depicted by different people in different ways, for the sake of Upasana (spiritual practice). A novice cannot concentrate his mind on subtle things in the beginning. He can only concentrate his mind on gross things and when he makes headway spiritually, he can fix and concentrate his mind on subtle things. So, these Chakras and Lotuses are drawn only for the novice and for the ignorant, so that they may have a rough idea of the subtle energies and Yoga-Nadis.

Again, the mental visions cannot be called false. They have their own realities. They have their own values and existence. Comparing the whole universe with that of the Supreme Reality, all these phenomenal things are false. They have no values or existence. They are only the figments of one's own mind. But, when one does not perceive the Reality, this evanescent world becomes real. The mind has no colour, no shape of its own. But it takes the form and colour of the thing it desires and thinks. When one constantly thinks either of the different Lotuses or the different Chakras with certain colours and with varying numbers of petals, one gets those particular visions when the mind is absorbed in them. So, as long as this mundane world has a place and a reality, these Chakras and the Lotuses have also got values and realities. They can never be called false.

God has no name and no form. The Supreme Being is beyond name and form. Yet, people cannot conceive of It without the aid of a name and a form. Only spiritually advanced people can conceive of this Supreme Reality in Its formless aspect. But an ordinary man or woman or a spiritual tiro has to take the help of a name and a form. Some take the help of images and light symbols. Some others take the images or photos of great men such as Rama, Krishna, Buddha, Jesus, Mohammad, Zoraster, Rama-Krishna, etc. No doubt, these august personages lived in the long past years. They are not existing in their physical body now. But when a man or woman worships them, adores them with great love, devotion and faith, and when the mind gets deeply concentrated on these forms, they perceive, they see and talk with these great men as if they were in life and blood. These visions cannot be denied. They cannot be called false. For, there are many who have experienced these visions. And there are many whose lives have been totally metamorphosed and inspired with such visions. No doubt, compared with that Supreme Reality, these beings and these visions have no real values. Only these have relative existence and realities. The Ultimate Thing is One only. But an ignorant man does not see this one Reality. Instead, he sees multiplicity due to ignorance. An ignorant man sees many things and there are a variety of such things existing for him. So, before the realization of that Supreme Spirit and before the attainment of that Supreme State, all these different stages, states of existence and visions, remain as reality to the ignorant.

For example, when the Kundalini Shakti ascends and remains in the Anahata Chakra (heart region), one can hear spiritual sounds like those of the distant roaring of the sea, cataract, Omkara (like the continuous humming of bees), etc., in a quite normal state of mind as one hears any other gross similar sounds from a distant place. One can see the different visions of gods and goddesses as one sees this phenomenal world and its objects. One can see the flashes of light as one sees the lightning, etc.; with wide-open eyes and in a quite normal state of mind. Supposing another man, in whom the Kundalini Shakti has not risen to the heart region, sits close to the man who sees the spiritual visions and hears spiritual sounds, he cannot see any visions, nor can he hear any spiritual sounds. In this case how can the spiritual man convince the ignorant man (sitting close by) with arguments of his seeing mental visions and hearing subtle spiritual sounds? How to explain this phenomenon ? If the man who does not see or hear anything even sitting close by the side of the spiritual man denies the visions and calls the latter a liar and a rogue, who is to be blamed ? There are so many subtle things and there are so many mysteries inside one's own body, which a man of science has not yet explored. These mysterious things cannot be known and explained with the aid of the finest and the most powerful instruments. These subtle truths cannot be reasoned as they are beyond the pale of reason. But these mysterious things, the subtle workings of the mind, Prana, Nadis and the Chakras can be known only by systematic, sincere work, and by keeping the mind and the senses under restraint. There is no other way of knowing these most subtle things except through mind-control. But many people, in ignorance, pass hasty remarks. Many others make a confusion of these subtle things. Some others treat the subject as trash through sheer foolishness. Such remarks are too hasty and they only prove the ignorance of a person.

The Chakras or the centres are the different seats of the Kundalini Shakti. These are the different planes and centres of Consciousness. Extremely subtle forces work in these different centres. All the different Chakras tend to form the whole body of the Kundalini Shakti. In these different Chakras are contained the different energies of the Kundalini Shakti. In evolution the Kundalini Shakti apparently loses Its subtleness. With Its descent from one Chakra to another, It becomes grosser and grosser. In getting down from one Chakra to another and becoming grosser, It apparently loses Its powers, i. e., when It descends, It leaves behind certain energies in different centres. When It reaches the lowest centre, Muladhara, and when It evolves the earth Tattva, there It becomes the grossest and It loses apparently almost all Its subtle powers that work in the different higher centres. But the Kundalini Shakti in Its return journey or by Its ascent from the lower to higher Chakras, regains Its subtleness and all the powers lost during the time of Its descent. When the Kundalini Shakti ascends, It absorbs all the energies that work in the Chakra It leaves. The centre or the Chakra thus left becomes extinct and actionless. And when the Shakti descends again to that centre the centre once again becomes active. It regains its energies and activities. The existence and the activities of these Chakras and the different kinds of subtle energies working there can only be felt with the ascent or the descent of the Kundalini Shakti from Chakra to Chakra but never otherwise.

To gain or to get certain mental visions and powers (supernatural), depends wholly upon the movements of the Kundalini Shakti. For, the mind and its activities wholly depend upon the movements of the Kundalini Shakti. The movements of the Shakti to different centres and Its working on the available energies there, influence the mind fully. Certain good or bad desires and thoughts arise in the mind according to the Kundalini Shakti's working of these subtle energies in certain centres. The bodily heat and all the powers and energies of the physical body belong to the subtle body. The Kundalini Shakti also belongs to the subtle body; so also do all the different centres or the Chakras, the energies and the Yoga-Nadis. But the subtle and the gross bodies are very closely connected and as such one influences the other. The different centres or the Chakras of the subtle body become coarse by vibrations which influence greatly the gross body and the latter has the corresponding centres or Chakras in different parts of the body like those of the subtle body.

We have already enumerated the different Chakras as per the descending order of the Kundalini Shakti. The Kundalini Shakti evolves from Its causal state and It becomes grosser and grosser. But It always retains Its static centre in the Sahasrara and when It finishes the creation, i. e., after evolving the earth Tattva, It remains in the Muladhara Chakra in Its dynamic form. Kundalini Shakti is the central bodily-power. All the different energies that work and operate in the body belong to Kundalini Shakti. The vast knowledge of the mind-stuff or the Chitta or the unconscious plane of the mind, belongs to the Kundalini Shakti at Muladhara Chakra. Kundalini Shakti is the receptacle of the whole past and present knowledge of a man. All the past impressions and all the experiences of the mind and the senses remain with the Kundalini Shakti in the Muladhara-centre in an ordinary person. Kundalini Shakti is the source of all sounds, forms, ideas and speech. One gets the material for the dream-world from Kundalini Shakti. Memory lives with the Kundalini Shakti in Muladhara in its causal form or state. Until and unless one takes the memory from its causal state from the Kundalini Shakti (at Muladhara) to the brain-centre, no understanding and no knowledge of a thing takes place in the mind. The movements of the thought-currents between the brain and the Muladhara-centres are very fine and these cannot be understood by ordinary people without a close and deep study of the thought-functions. The thought movements especially between the heart and the Muladhara-centres, are very fine and they can be understood only with a Yogic-mind (highly concentrated and subtle mind). To understand this requires a deep, constant, and long study of the mind, and thought-functions. As it is, thought-functions have become automatic processes with the vast majority of men and women. That is why the westernised psychologists of East and West have not yet detected the place of the Mind-Stuff (Chitta) and the thought-functions. No doubt these psychologists have explored and have made a valuable study of the conscious plane of the mind. But as regards the subconscious and unconscious planes of the mind, they are quite in the dark. They have not yet understood anything about these so far. They have carried on experiments with the brain-centres of living cats and rats. They have seen the brain-centres of dead and living men. By these experiments they have understood certain facts and they have rendered valuable service to humanity. But how can the most subtle internal functions of the mind and the causal states of the mind-stuff be understood by these external experiments ? It is impossible. Instead of carrying on the external experiments and instead of externalising their minds, if they turn their minds inwards and then watch and study the subtle mind and thought-functions, they can arrive at the real truth. This will remove the long-standing delusions. This will do immense good and real service unto humanity, and full justice to the subject under investigation.

Kundalini Shakti Itself is the mind-stuff or the Chitta. For, when the Kundalini Shakti rises fully to the Sahasrara and merges into the Supreme Self in Samadhi, the Chitta also merges completely. In Samadhi state, one does not get any desire or thought. All desires and all thoughts completely stop. There is no trace of them. The cause of this complete cessation of desires and thoughts is that the Chitta itself merges fully or completely in the Self, along the Kundalini Shakti; or the Kundalini Shakti Itself being the Chitta, merges completely in the Self in Samadhi and hence there is no trace of the mind and mind-stuff in Samadhi.

As has been stated, the different centres are allegorically called as the Lotuses (Padmas). The number of petals of these Lotuses of different Chakras are enumerated as per the available energies that work and as per the number of Yoga-Nadis that meet there. These energies of the different Chakras are presided over by different deities (Devatas). The natural names of these Devatas heard by the purified mind (Yogic-mind) are called the Bija Mantras. The natural name of any Devata is the sound heard by the Yogic-mind, which is produced by the action of the moving forces that constitute a Chakra. So a Bija or the letter is the natural name of the deity which presides over these centres of Prana Shaktis or Consciousnesses. These are the letters of the six different centres or the Chakras. The sound powers of different letters vitalize, regulate and control the corresponding gross manifestations in the regions surrounding them. The utterance of particular letters bring into action the particular centres or strike those particular centres. There are fifty kinds of energies working in the different centres or in the six centres of the body. And as for these fifty energies, there are fifty Bija Mantras in the different centres of the body. As per these fifty Bija Mantras, we have fifty letters of the alphabet in the Sanskrit language. These alphabets, or the Bija Mantras are divided among the different centres or the Chakras of the body. It does not mean that the letters are in written form as in Sanskrit or in any other Script. No. The letters remain in sound form. They remain in their subtle and causal forms and when these letters or sounds are properly uttered, they strike at these different centres.

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1. Muladhara Chakra (The Sacral plexus):—It is situated in the region of the anus, i.e., the place where the anus and the urethra canal meet, is the place of Muladhara Chakra. This is the seat of Kundalini Shakti in ordinary human beings, i. e., before It asends. This Chakra or centre has four kinds of energies or Prana Shaktis working. There are four kinds of consciousnesses in this Chakra. The number of Yoga-Nadis that meet here are four. Va (व), $\overline{\text{S}}$ (श), Sha (ष), and S (स) are the four letters belonging to this Chakra.

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*The different centres marked by psychology are not the exact places of the Chakras. They only roughly indicate the different subtle centres of the Chakras.

The four subtle sounds heard by the Yogic-mind and their Bija Mantras are Vam (वं), Śam (शं), Sham (षं) and Sam (सं). The Bija Mantra of earth Tattva is Lam (लं). The presiding deity of this Chakra is Brahma and its Shakti is Savitri. The Shakti Dakini who is the Devata of Dhatu (bodily substance) also remains in this Chakra. She is the revealer of the Tattva-Jnana (Knowledge of the Tattva).

Muladhara Chakra is also the seat of Svambhu Linga (Shiva Linga). Kundalini Shakti remains with very close connection with this Linga.

2. *Swadhisthana Chakra* (Epigastric or prostatic plexus) :—Swadhisthana Chakra is the second centre in the ascending order of the Kundalini Shakti. This Chakra is located in the region of the testes, i.e., the place, where the root of the penis and the testes meet. This is the centre of water Tattva. There are six kinds of subtle energies or Prana Shaktis working in this centre. And the number of Yoga-Nadis that meet here are six. Ba (व), Bha (भ), Ma (म), Ya (य), Ra (र) and La (ल) are the six letters belonging to this Chakra. The subtle sounds heard by the Yogic-mind and their Bija Mantras are Bam (वं), Bham (भं), Mam (मं), Yam (यं), Ram (रं) and Lam (लं). The

presiding deity of this (Ap Tattva) is Varuna and its Bija Mantra is Vam (वं). The Devata that presides over this Chakra is Hari (Vishnu) and Shakti Rakini.

3. *Manipura Chakra* (Solar plexus):–Manipura Chakra is the third centre. It is located in the region of the navel. This is the centre of fire Tattva. There are ten kinds of subtle energies or Prana Shaktis working in this centre. The number of Yoga-Nadis that meet in this Chakra are ten. There are ten letters belonging to this centre and they are Da (ड), Dha (ढ़), N (ण), Ta (त), Tha (थ), Da (द), Dha (ध), Na (न), Pa (प) and Pha (फ). The subtle sounds heard by the Yogic-mind and their Bija Mantras are Dam (डं), Dham (ढं), Nam (णं), Tam (तं), Tham (थं), Dam (दं), Dham (धं), Nam (नं), Pam (पं) and Pham (फं). Agni is the presiding deity of this Chakra and its Bija Mantra is Ram (रं). The Devata that presides over this Chakra is Rudra and Shakti Lakini.

4. *Anahata Chakra* (Cardiac plexus):–Anahata Chakra is the fourth centre or Chakra. It is located in the region of the heart. There are twelve subtle energies or Prana Shaktis working in this centre. The number of Yoga-Nadis that

meet here are twelve. There are twelve letters in this centre and they are Ka (क), Kha (ख), Ga (ग), Gha (घ), Ṅ (ङ), Cha (च), Chha (छ), Ja (ज), Jha (झ), N̆ (ञ), Ta (ट) and Tha (ठ). The subtle sounds heard by the Yogic-mind and their Bija Mantras are Kam (कं), Kham (खं), Gam (गं), Gham (घं), Ṅam (ङं), Cham (चं), Chham (छं), Jam (जं), Jham (झं), N̆am (ञं), Tam (टं), and Tham (ठं). This is the centre of air Tattva and its Bija Mantra is Yam (यं). The presiding deity of this Chakra is Isa—the overlord of the first three Chakras and Shakti Kakini. This Chakra is also the seat of Bana Linga.

5. *Visuddha Chakra* (Laryngeal or Pharyngeal plexus) :— Visuddha Chakra is the fifth centre. It is located in the region of the throat, i. e., in the base or root of the throat. There are sixteen subtle energies or Prana Shaktis working in this centre. The number of Yoga-Nadis that meet here are sixteen. There are sixteen letters in this centre and they are : A (अ), Ā (आ), I (इ), Ī (ई), U (उ), Ū (ऊ), Ri (ऋ), R̄i (ॠ), Lri (ऌ), L̄ri (ॡ), Ē (ए), Ai (ऐ), O (ओ), Ōu (औ), Am (अं) and Ah (अः). The subtle sounds heard by the Yogic-mind and their Bija Mantras are Am (अं), Āh (अः), Im (इं), Īm (ईं), Um (उं), Ūm (ऊं), Rim (ऋं), R̄im (ॠ),

Lrim (लृं), L̄rim (लॄं), Ēm (एं), Aum (ऐं), Ōm (ओं), Āum (औं), Am (अं) and Ah (अः). This is the centre of Akasa Tattva, and its Bija Mantra is Ham (हं). The presiding deity of this Chakra is Sadasiva and Shakti Shakini.

6. Ajna Chakra (Pineal gland):–The sixth centre is called Ajna Chakra. This is the centre of mind Tattva. It is located in the region of the brain-centre. In this Chakra two kinds of subtle energies or Prana Shaktis work. The number of Yoga-Nadis that meet here are two. There are two letters in this centre and they are Ha (ह) and Ksha (क्ष). The subtle sounds heard by the Yogic-mind and their Bija-Mantras are Ham (हं) and Ksham (क्षं). This is the seat of Mind-Tattva and OM (ॐ) is its Bija Mantra. The deity that presides over this Chakra is Parama Shiva and Shakti Hakini. This is the seat of Itara Linga (Shiva Linga).

Now we come to the last centre, viz., Sahasrara (the Lotus of thousand petals). This number of the petals of the Lotus is only smybolic of its magnitude. Sahasrara is not called a Chakra and this centre is located in the top of the skull. Here all the sounds and all the energies of the different centres live in their causal states with manifold forms. This is the place or centre where the static and kinetic aspects of Consciousness or of the Kundalini Shakti unite. Here Kundalini Shakti unites with the Parakundalini which is ever one with the Supreme Spirit. With the merging of the Kundalini Shakti in the Sahasrara, all the different Shaktis or energies of different centres, along with mind, intellect, ego and mind-stuff (Chitta), merge completely in the Supreme Spirit. With this complete merging of the mind, Chitta, intellect, ego and the Kundalini Shakti, one attains Nirvikalpa Samadhi and this phenomenal world dissolves. This is the centre, and this is the state in which Quiescent Consciousness is realised. The Power which is aroused in the Muladhara is in Itself Consciousness and when It reaches the Sahasrara, It becomes the Supreme Consciousness. In Nirvikalpa Samadhi the ideas of subject, object and knowledge, merge completely. In that state there cannot be any second idea apart from the Self. Then, there lives only the Ocean of Consciousness by Itself. One gets this state of Samadhi, as soon as the Kundalini Shakti merges in the Supreme Self in the Sahasrara. As such, who is there to say that this centre has a Lotus of thousand petals ? Who is there to see this Lotus? The Salt doll goes to the ocean with the object of knowing the depth of the ocean. But no sooner does it enter the waters, than it merges completely and becomes one with the water of the ocean. Likewise, with the merging of the Kundalini Shakti in the Supreme Self, the mind, mind-stuff, intellect, ego, etc., merge and there cannot be any other knowledge except the Self. So the epithet given as Sahasrara (1000 petals) is only symbolic of its magnitude.

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5

THE PRIMAL POWER OR THE KUNDALINI SHAKTI

The physical body is the manifestation of the Kundalini Shakti (Primordial Power). The needs of the body are the needs of the Shakti. The joys and sufferings of the body are the joys and sufferings of the Shakti also. For, it is the Kundalini Shakti that enjoys and suffers through the body. The whole body and its manifold functions are the manifestations of the Kundalini Shakti. It is the Kundalini Shakti that polarises Itself in the living body in the potential and dynamic forms. Behind all the activities of dynamic energy, there is a static-centre and such a centre in the human body is the Sahasrara. But the dynamic-centre and the gross manifestation of the Kundalini Shakti is at Muladhara. This is the station, this is the power-house of all bodily-powers of a living man. This is the place of mind-stuff (Chitta). This is the centre of the unconscious plane of the mind. All the powers of the mind, all the past and the present experiences of the mind, intellect, will, ego, subtle body, senses and the gross body, are lying dormant in the Muladhara Chakra with the Kundalini Shakti. All memory proceeds from the Kundalini Shakti. All the past, present, and the future human and divine knowledge of a person lies dormant with the Kundalini Shakti at Muladhara. The Power, the Shakti that resides in Muladhara and that which works the whole body and mind, is called Kundalini Shakti or the Primal Power in man.

This one Shakti or Power is called by different names, viz., Bhujangi (Serpent, i. e., one of the names of Devi), Shabdabrahman (Brahman as sound), Prana Shakti, Srishiti-Stithi-Layatmika Shakti (The Power that Creates, Preserves and Dissolves), Prakriti Shakti, Kundalini (the coiled Power), Para Shakti (Supreme Power), Matrika (All the fifty letters come from It. It is the source of all the letters. All these letters constitute the body of the Kundalini Shakti), Ishwari (Sovereign Lady), Kutilangi (the crooked one), Arundhati (unstayable helper to good action), etc.

Kundalini Shakti is the Supreme Power or the Shakti in the human body, embodying all Powers and assuming all forms. Mind is one of the forms of the Kundalini Shakti as is matter. Kundalini Shakti is the creative emanations of the Supreme Brahman (Spirit), manifesting as mind and matter in the living body and as force and matter in the visible universe. In the individual moving body Kundalini Shakti is the representation of the great Cosmic Power which Creates, Maintains and Dissolves the universe. All the functional activities of the body are correlated to and sustained by the Kundalini Shakti. Kundalini Shakti remains in Its gross form in the Muladhara Chakra, the abode of Its concluding manifestation after evolving mind, Akasa, air, fire, water and earth. This centre – Muladhara is the normal abode of the Kundalini Shakti. The residual vital force remains in the Muladhara-centre in the dynamic form. Kundalini Shakti is Consciousness (Chit-Shakti). It is through Its Shakti (Power) that the whole universe exists. The Sustaining activity of Brahman in individuals is represented by Kundalini Shakti. It is the Supreme Shakti which maintains and sustains all breathing creatures. Kundalini Shakti is the source from which all sounds or energies whether as ideas, desires, thoughts and speech, manifest. Para Shabda (the causal state of a sound) is Kundalini in Its aspect as cause of all sounds. Kundalini Shakti is also the Cosmic Energy. It is the static form of the creative energy in bodies, which is the source of all energies including Prana, which maintains all beings. It is the Prana-Devata (Goddess). It sustains all Pranas (vital-forces).

Consciousness in Its static aspect is Shiva and in Its dynamic aspect is Kundalini Shakti. The Shakti abiding in the Muladhara in the individual is called Kundalini Shakti. The same Shakti residing as one with the Supreme Shiva is called Para-Kundalini or Mahakundalini. Kundalini is an aspect of Eternal Brahman and is both attributeless and with attributes. It is Pure Consciousness as Nirguna (without attributes) and creation as Saguna (with forms or attributes). Kundalini Shakti is the centre of Power in living beings from which every form of existence and moving power starts. Kundalini as Prakriti Shakti evolves mind (Manas), intellect (Buddhi), ego (Ahamkara), senses and the sensible objects (as five elements). Creation is an unfoldment of this Shakti. It comes-out from the homogeneous (Mulaprakriti) to the heterogeneous (effects or Vikriti) and in dissolution (Pralaya) It goes-back from the heterogeneous to the homogeneous. The whole body of a living being as Shakti is the immobile support of all these operations and when It arises and leaves the Muladhara-centre and joins with the Supreme Spirit in the Sahasrara, It withdraws these moving powers to Itself and unites with the Supreme Spirit. The Transcendental Consciousness is called the Supreme Self or Paramatman. The centre, the root, and the cause of all powers in living creatures is Kundalini Shakti and the centre in which the Quiescent Consciousness is realised, is the Sahasrara.

Shabdabrahman (Kundalini Shakti) is the kinetic ideating aspect of the undifferentiated Supreme Consciousness of Monism and the Saguna Brahman (God with form) of Dualism. It is the Chit Shakti (Power of Consciousness) vehicled by undifferentiated Prakriti Shakti, i. e., the creative aspect of that one Supreme Spirit or Brahman, who is both transcendent and formless (Nirguna) and immanent and with form (Saguna). Whatever is heard in the form of sound is Kundalini Shakti. Kundalini Shakti is also called Tripura as It lives in the three

Nadis, viz., Ida, Pingala and Sushumna. It is the Kundalini Shakti that becomes the three Gunas (Sattva, Rajas and Tamas) to produce effects. Kundalini Shakti is the Ichcha (will), Jnana (Knowledge) and Kriya (action), and is both forms of Consciousness (Tejorupa) and composed of three Gunas. Kundalini Itself is the four sounds-producing Shakti (Para, Pashyanti, Madhyama and the Vaikhari :— When a sound is in its causal state, it is called Para Shabda. When the sound idea is stirred and when it leaves the Muladhara-centre and when its move is inbetween the Muladhara and the Manipura Chakras, it is called Pashyanti. When the same sound idea is inbetween the Manipura and the Anahata Chakras (heart region), it is called Madhyama sound. And when the same idea reaches the throat and brain, and gives expression in the form of speech, it is called Vaikhari sound or Shabda). At Muladhara, the Kundalini Shakti supports all the other centres; i. e., It is the Shakti of all the other centres in grosser form. In Its return journey, when It reaches the Ajna Chakra, It is the Shakti (Power) of the psychic plane, and when It reaches the Sahasrara, It is the Shakti of the spiritual plane. Kundalini Shakti is the

Shabdabrahman and all the letters and all the Mantras are Its manifestations. For this reason It is called the Mantra Devata or the Matrika. Kundalini Shakti is both the world-consciousness (Jagachaitanya) and the Virat-Consciousness (of the world Consciousness as a whole).

Kundalini Shakti is the subtlest of the subtle created things and It holds the creation of Mystery and the way to Freedom (Moksha). It is both Avidya-Shakti (ignorance) and Vidya-Shakti (Knowledge). It is the Kundalini Shakti that liberates or binds beings. It is the source of all speech and maintains all beings by inspiration and expiration. It is the revealer and the substance of all the Vedas (Scriptures). Kundalini Shakti is the Brahman knowledge and the feeling consciousness in all beings. Though It lives in subtle form in all beings, yet, It does not reveal Itself easily till the Sadhaka (spiritual aspirant) adopts certain processes to take the Kundalini Shakti from the Muladhara Chakra to the higher planes. Kundalini Shakti is also the Source and the Mother of the three forms of energy, viz., sun, moon and fire, working in microcosm and macrocosm. The six Chakras or the centres, the different energies and the Devatas of the centres and the hidden powers, are nothing but the manifestations of the Kundalini Shakti. All these centres and their energies form the body of the Kundalini Shakti. As has been said already, the seat of Shiva in the human body is Sahasrara and the seat of Kundalini Shakti is the Muladhara-centre. Yet, Shiva and Shakti are not quite different things. Moksha or Liberation takes place with the meeting and merging of the Kundalini Shakti with Shiva in the Sahasrara. Thus the body of Kundalini consists of eight parts, viz., the five centres of the five elements, the one centre of the psychic plane, the body of Sadashiva and Kundalini Itself.

Kundalini is the Prana-Shakti. The Prana (vital-force) depends on It for its movements. Kundalini Shakti is also called the sleeping or the hidden Power. Actually this Power is not sleeping. As Its functions are not understood by an ordinary person, It is called the hidden or the sleeping Power. In the human body this Shakti has two main different directions of movements. One is *downward* and the other *upward*. It takes the downward course in the form of sexual intercourse or enjoyment. The

Kundalini Shakti generates energy constantly at Muladhara and a portion or part of this generated force remains always in the region of the testes in males. It is this Shakti and this generated energy that carries sexual functions. It is a part of the Kundalini Shakti residing in the region of the seeds that expands the genitals and brings sexual desires and thoughts. When a part of this Kundalini Shakti remains in the region of the testicles, the testicles expand and when It leaves that place and goes to the penis, the penis expands. It is the Kundalini Shakti that makes the sexual glands and the seeds to secrete semen. With every sexual enjoyment, a greater portion of the manifested energy of the Kundalini Shakti along with the secreted semen leaves the body. So, it is natural for one to feel exhausted of energy after every sexual enjoyment. On the other hand, if this manifested energy of the Kundalini Shakti is restrained and controlled or when one observes celibacy, It takes the upward course. Then, the power of the mind and vitality or energy of the body are retained and one gains bodily-vigour and moral stamina. One gets strong memory with an adamantine will-power. Then and then only one can understand one's real powers and capacities. To get this strength and to gain this power, Brahmacharya (celibacy) is absolutely necessary.

It is the Kundalini Shakti that controls the genitals and the anus. It is the Kundalini Shakti that controls urine and faeces. It is this Shakti that preserves the heat and cold of the body. It is this Shakti that keeps the mental and physical health in normal condition, when always kept in a normal state of working. Irregularity in work and respite and a little carelessness in food, drink, etc., will upset the normal health of the Kundalini Shakti and thus the mental and physical health also.

Kundalini Shakti remains in the Muladhara Chakra in an ordinary man. This Chakra or the centre is like the electric-dynamo, which generates electricity constantly and supplies it to various power-houses. Like an electric-dynamo, the Kundalini Shakti constantly generates nerve-energy in the Muladhara Chakra and sends it to the mind and to the different parts of the body for the different functions. All the different bodily functions receive their energy from the Kundalini Shakti at Muladhara. When a man speaks or calls aloud, one contracts the anus first, withholds the breath inside automatically, takes the energy upward from the Kundalini Shakti and then calls aloud. One takes the energy, one gets the required power to call aloud from the anus-centre (Muladhara). When one lifts a heavy weight, one contracts the anus, withholds the breath inside automatically, takes the power upward from the Muladhara-centre and then one lifts the weight. When one throws a ball or a stone, one contracts the anus, withholds the breath inside automatically, takes the energy upward from the Muladhara-centre (Kundalini Shakti at Muladhara-centre) and then throws the ball or the stone. When one wants to run or to walk quickly, one contracts the anus, withholds the breath inside or there will be slow breathing automatically, takes the energy from the Kundalini Shakti at Muladhara upward and then only one gets concentrated deeply on any object. So the Kundalini Shakti at Muladhara is the centre from where all the different activities of the mind, senses and body receive their supply of energy.

One can easily know these facts with a little effort and careful study. The contraction of the anus and then the taking of the energy upward for every physical action can be easily seen, when a child weeps, when a dog barks, when a bull bellows, etc. Just before weeping or crying aloud, a child contracts the anus first, takes the energy upward and then it weeps or cries aloud. When a dog barks, it contracts the anus, takes the energy towards the head and then it barks. When a bull bellows, it contracts the anus, takes the energy towards the head and then it bellows. So, for every physical action one takes the energy from the anus-centre (Muladhara). For every mental action also one takes the energy from the Kundalini Shakti. But to understand the action of the Kundalini Shakti and Its supply of energy for every mental-function, there must be internal study. As a matter of fact, just as the electric bulbs receive the electric-currents from the power-house and the power-house from the dynamo, similarly the senses receive their energy to work from the mind or the mind works the senses. The mind in turn is like the power-house, which receives the electric-currents from the dynamo. It receives the energy from the Kundalini Shakti at Muladhara; and from that power-supply it works all the senses and the body. So, all the mental and physical-functions such as desiring, willing, thinking, speaking, eating, drinking, etc., and the digestion of the food and drinks one takes, and transforming them into faeces, urine, blood, flesh, fat, bone, marrow, and semen, etc., and all the physical actions such as walking, running, jumping, writing, beating, etc., receive their energy from the Kundalini Shakti. In every mental and physical action one uses the power generated by the Kundalini Shakti. As such, every mental and physical action wastes a portion of the energy generated by the Kundalini Shakti. But out of all these mental and physical actions, sexual enjoyments waste the greatest amount of the manifested energy of the Kundalini Shakti. In sexual enjoyments, apart from the waste of semen, a huge quantity of the generated power or energy of the Kundalini Shakti goes out along with semen. The energy wasted by a single coition is equal to the energy lost by twenty-four hours of deep-study and seventy-two hours of physical labour. (See the author's book: THE WAY TO PEACE, POWER AND LONG LIFE). So by sexual enjoyments one sustains irreparable loss.

I give these few facts and leave it to every individual to test and see for himself the validity of these facts. As it is, all the mental and physical functions of an ordinary living man or woman have become automatic processes and as such, these actions have completely escaped notice. Many do not know how the Kundalini Shakti's energy works—from where It starts, and how It (the Kundalini Shakti) supplies energy to the different mental and bodily-functions. A little careful internal study will clear these points.

6

HOW THE KUNDALINI SHAKTI RISES UP

In a preceding chapter we have stated that, Shiva and Shakti are one. They are like the two sides of a single coin. Where there is Shiva there is Shakti; and where there is Shakti there is Shiva also. As such, they are quite inseparable. In the human body the seat of the Supreme Being is Sahasrara. Here the Shakti is one with the Supreme Being. But the Shakti evolves. It descends step by step and becomes grosser and grosser. The Shakti descending from Sahasrara evolves mind-Tattva in the Ajna Chakra. It becomes grosser here. It becomes grosser still in the Visuddha Chakra when It evolves the Akasa-Tattva. Coming down to Anahata Chakra It evolves the air-Tattva and It becomes grosser still. From the Anahata It descends to Manipura Chakra and here It becomes much grosser. Here It evolves the fire-Tattva. Reaching Swadhisthana Chakra, the Shakti becomes much grosser still when It evolves the water-Tattva. When the Shakti reaches the Muladhara-centre, It evolves the earth-Tattva. Here It remains in Its grossest form. Yet, this grossest form of the Shakti is subtler than the subtlest form of matter. So It cannot be seen by the physical eyes or by any of the subtlest instruments. But this can be felt and it can be perceived with the aid of a pure and subtle mind. Descending from Sahasrara and after creating mind, Akasa, air, fire, water and earth, the Shakti lives in the earth-Tattva in Its dynamic-form. It generates energy constantly and with that energy It supplies and supports all the mental and physical actions of a person. But the static-centre of the Shakti is always the Sahasrara. It has Its root and cause always in the Sahasrara.

But in involution or when the Shakti ascends, the earth-Tattva dissolves in the water-Tattva, i. e., the activities and the influences of the Muladhara Chakra on the mind, cease, and the active principles or the energies that work in the Swadhisthana Chakra influence the mind. When the Shakti leaves Swadhisthana and reaches Manipura Chakra, the energies of Swadhisthana Chakra cease to work and the forces of the Manipura Chakra influence the mind. In the same way, when the Shakti leaves Manipura Chakra, the energies that work in the Manipura

Chakra cease to work and the energies of Anahata Chakra influence the mind. When the Kundalini Shakti leaves Anahata and occupies Visuddha Chakra, the energies of the Anahata Chakra cease to operate and the forces of Visuddha Chakra influence the mind. When the Shakti leaves Visuddha Chakra and occupies Ajna Chakra, the forces of Visuddha Chakra cease to work and the forces of Ajna Chakra work and influence the mind. When the Kundalini Shakti leaves Ajna Chakra and ascends to Sahasrara, It dissolves in the Supreme Spirit along with all the energies of the six centres. Here It becomes one with the Spirit. This is the Layakrama (how the involution takes place).

The body of the Kundalini Shakti consists of the six centres along with their different powers. When the Shakti descends from the Sahasrara and evolves the different centres and becomes grosser and grosser, It leaves behind in every centre certain powers, and these energies or powers remain in the different centres in their subtle and causal forms. Thus, when the Kundalini Shakti evolves and reaches the earth-Tattva at Muladhara, It becomes the grossest and loses apparently all the powers of the higher centres or the Chakras. On the contrary, the Shakti in Its ascent or the return journey, becomes finer and finer and goes on gathering the lost powers which It had left behind in each Chakra while descending. This is what is meant by gaining the supernatural powers claimed by the Yogis. Actually these powers are not supernatural. They are the very substance and the inherent powers or qualities of the Kundalini Shakti. The powers which It left behind in each centre while descending, It gets back while ascending. No doubt these are supernatural powers to the ignorant persons, as these powers are uncommon in this world and in ordinary walks of life. All the supernatural powers live in a subtle or unmanifested form in the different centres of the body of a person as long as the Kundalini Shakti lives in the lowest-centre, Muladhara. But when the Kundalini Shakti ascends from centre to centre, these dormant powers come into action and one gets different hidden powers at different Chakras.

We have explained already that the Kundalini Shakti is not sleeping in any living being. It remains always active. But, ordinarily Its activities are not properly understood. We have also stated that the Shakti has two main directions of movements, viz., the *downward* and the *upward.* It takes the downward course easily without the least effort and difficulty in the vast majority of the beings. This downward course in the form of sexual enjoyments and intercourses, has become quite a natural thing in an ordinary being. When this Shakti always takes the downward course, especially in the form of sexual indulgences, the Kundalini Shakti can never rise up fully to higher planes. Then one can never understand the activities of the Shakti fully; and one can never have the full energy and strength of the body and mind also. It is quite impossible. A person in whom the Kundalini Shakti always takes the downward course, becomes weak. Such a person will have a weak memory, dull intellect, unsteady mind with a very weak will-power. These persons are in no way better than ordinary animals. They somehow eke out their existence without any high ideals of life. The sole end and aim of these people will be to eat, drink and be merry. The idea of Dharma (righteousness) will not prevail in them. They remain ignorant and do not want to get or gain the higher ideals of life. When the Kundalini Shakti lives in the lowest centre, viz., Muladhara Chakra, one is fully awake to the mundane world. The aim, the end, and ambition of such a person will be to satisfy the three main things, viz., food, sleep and sex. These three main things predominate in the career of such a person. One's intention, inclination, and the whole effort will be to satisfy these three main things. The idea of "I" and "Mine", selfishness, selfish motives, dishonesty, lies, lust, anger, greed, hatred, etc., will prevail in such a person. Even a man aspiring after righteousness, often slips in spite of one's repeated attempts, so long as the Kundalini Shakti remains in the Muladhara-centre.

Now, what we want is to check, to restrain, and to control this downward flow of the energy of the Kundalini Shakti and instead, to make the Shakti rise up to higher planes or centres. This is what is meant by awakening the Kundalini Shakti. This act of restraint and this act of taking the Kundalini Shakti upward is an adamantine task. It is not easy. It is not the work of one or two days or months. But it may take years of hard and ardent work; or it may even be a life-long struggle. This effort to take the Kundalini Shakti to the higher planes, is just like forcing a mountain stream back to its source from the plains. With all that, one has to do it. There is no other way. There is no other alternative. One must be prepared for all odds. One should never get nervous. One must make a strong and sincere effort continuously till one is blessed with success. The spiritual path is very long, weary and tedious. There are many pitfalls and dangers on the way. One may expect a fall at any time. But with all these silly failures and pitfalls, one should never lose hope. One should never get dejected. No. Not the least. With every failure one should summon up fresh courage and resume the work undertaken with an iron will. Then, and then only, one will be blessed with success. That is why the weak have no place in religion. It is the bravest and it is the strongest only that succeed in religion. So, one must have intense patience and perseverance and carry on the work undertaken. One must always keep the aim in view. One must keep to the ideal, the motto, and work accordingly. Such a person only succeeds, and no one else.

As long as the Kundalini Shakti remains in the Muladhara Chakra, one is active and alive fully to the evanescent world. In such a person the passage to the Sushumna Nadi or the mouth of the Sushumna Nadi at Muladhara, remains closed. The workings and activities of the Sushumna Nadi, to all intents and purposes, remain only as a possibility. Then the afferent and the efferent-currents of the Kundalini Shakti move constantly through Ida and Pingala Nadis. But when a man begins to do religious practices or Yoga and when one observes Brahmacharya (celibacy), in such a person, the passage of the Sushumna opens and little by little the Kundalini-currents find their way into the passage of the Sushumna Nadi. When the practice of Yoga is intense, the Kundalini Shakti fully enters the Sushumna canal and ascends to higher planes. If on the other hand, the religious practice is mild, It rises up only partly. The Kundalini Shakti rises up fully by the intensity of work or by deep concentration of mind through 1. Mantra Jap, 2. Tap, 3. deep study, 4. absorption in any kind of research work, 5. deep devotional songs and Keertans, 6. Jnana-Yoga, 7. Karma-Yoga, 8. Mudras, Bandas, 9. Shakti Chalan, 10. by the blessings of great saints, 11. deep sorrow, 12. and by Pranayama. Now, let us take, one by one, these religious methods and explain them briefly:

1. MANTRA–JAP (*Taking the name of particular god or goddess*) :—

Brahman and Its Shakti or Parashiva and Parashakti are motionless (Nihspanda) and soundless (Nihshabda). As such, Nada is the first emanating stage in the production of a Mantra. When Nada develops or becomes grosser, it is called Bindu. From Bindu proceeds Bija. The Bija is the natural name of a thing or the first causal stress of a thing heard by the Yogic-mind (purified and subtle mind). A manifested Shabda or Mantra consists of letters or the Matrikas. Thus a Mantra is derived from the Nada which is the Kriya-Shakti (creative-energy) aspect of the Brahman-Shakti, who is the Supreme Nada (Paranada). From this Para-Shakti, emanate Nada and Bindu. Nada is the first produced movement in the ideating Cosmic Consciousness leading up to Shabdabrahman (Brahman as sound), from which all ideas, languages, or sounds, in which these ideas are expressed as words and their objects conceived accordingly are derived. Nada is the most subtle aspect of a Shabda (sound). Brahman, in Its Transcendent aspect, does not change but Brahman in Its Immanent aspect as Shakti, changes. As the creative-will arises in the Prakriti Shakti of Brahman, the

Shakti thrills as Nada then It assumes the form of Bindu, whence all the words and worlds are derived.

A Mantra is a manifested Shabda (sound). It is the particular name of one's Istha Devata, i. e., the chosen Deity, the god or goddess that one likes, loves and adores the most. No doubt God is one. He is Impersonal and Infinite. Yet, He manifests Himself in manifold names and forms as per the tastes and tendencies of His devotees. People of devotional or emotional temperaments love to worship God in certain particular forms as gods or goddesses. Such a form of god or goddess chosen, becomes one's Istha Devata and Its name becomes the Istha Mantra. This Istha Devata and the Mantra are selected by the Guru (spiritual guide) for the disciple, as for the latter's growth and likes. The disciple following the instructions, worships the Deity, repeats the Mantra daily with great faith and attention. Every Mantra has a great power behind. Mantra, when it is well-directed, can save a man, and when it is ill-directed can ruin a man completely. The power of the Mantra is the power of the Deity. There is no difference between God and His Name. We are what our thoughts have made us. As we think, so we become. The mind has no shape, no colour and no form of its own. It takes the shape and form of a thing it constantly thinks of and lives in. So by constantly thinking of God, His Qualities, His Might and Glories, and by constantly taking His Name or Mantra the mind becomes pure and one-pointed. One gathers infinite strength by constantly living in that one Supreme idea. By constantly thinking of god or goddess and the Mantra, the mind takes the form of the Deity and one gains the qualities of the Deity. When the mind becomes pure and gets deeply concentrated on a Mantra and its meaning, it attacks the Kundalini Shakti. For, every deep thinking is only an unconscious attack on the mind-stuff, which is Kundalini Shakti Itself in the Muladhara-centre. Every deep thinking strikes at the Kundalini Shakti and the Shakti gets heated. And when Its downward course is checked and controlled, It rises to higher planes. When a Mantra is uttered properly and when Mantra Jap is practised regularly, it purifies the body, Nadis, and the mind. This purity facilitates the rising of the Kundalini Shakti to higher planes. So by the intensity of Mantra Jap, one can make the Kundalini Shakti rise to higher Chakras from the Muladhara-centre.

2. TAP (PENANCE):–The puny ego (Ahamkara) is the cause of bondage in this universe. It is the main cause of all miseries. All the efforts, all the struggles of an ordinary being, are only centred round this small "I". The Idea of "I" and "Mine" is bondage. This is verily the hell. In this world, there is nothing dearer to an ignorant man than his own little self. All the stress and struggles, all the troubles and tribulations of an ordinary man, are only an effort to satisfy this little "I" and "Mine". Tap (austerity), is only a means, a remedy, an effort, to eradicate this puny ego idea. Austerity aims at the annihilation of this puny ego. By penance one tries to deny the ideas of ego, body, and the senses, and goes above their cravings. By austerity one denies the body, denies the senses, and thus the cravings for the external objects. One checks the turbulent senses and the mind constantly. One gives the body only its bare necessities. The tendency of the mind is to externalise through the five senses. This attachment of the mind to the senses and this tendency to externalise through the senses, dissipates the powers of the mind; and one cannot enjoy or have full concentration and by checking the out-going tendencies of the mind and instead by internalising it, one retains great power and strength.

We have already stated that celibacy (Brahmacharya) plays a most important part in the religious development of a person. Without perfect celibacy one can never develop spiritually; one cannot make any headway spiritually, and one can never take the Kundalini Shakti to higher planes. For, by sexual indulgences, one loses the greatest amount of the manifested energy of the Kundalini Shakti and that of the body and mind also. Not only the sex organ is to be controlled, but all the other senses also. One constantly loses so much of energy and vitality by the unnecessary activities of the various senses. Austerity (Tap) teaches one to control and conserve this great wastage of energy through the various senses and the mind. It is the desires that produce thoughts and the thoughts in turn produce acts. He who cherishes desires, he who hankers after sense-objects, and he who plans always is restless and miserable. A man of craving will have no peace of mind. A restless man is always weak. And he who is indifferent to the cravings of the senses, and he who keeps the mind and the senses under restraint, lives in great peace and power. This great internal strength, this gigantic will-power, and this one-pointedness of the mind, one can have by intense Tapasya (penance). Tapasya (austerity) purifies the body, Nadis and the mind. Tapasya helps one to build up character, strong will-power, and to conserve the mental and the physical energies. By intense Tapasya one gains not only the purity of the mind, Nadis, and the body, but also gains strength and one can easily take the Kundalini Shakti to higher planes. Intense Tapasya heats the Kundalini Shakti and when the out-going tendency of the Shakti is checked and controlled, It rises to higher centres. So by austerity also the Kundalini Shakti rises to the higher centres from the Muladhara Chakra.

3. ABSORPTION IN DEEP STUDY OR IN ANY KIND OF RESEARCH WORK :—

The Chitta or the mind-stuff is in the Muladhara Chakra with the Kundalini Shakti. The Kundalini Shakti Itself is the Chitta. All the past accumulated knowledge of a person of aeons and aeons of births and deaths are lying dormant in the Chitta. Every effort to gain knowledge, every external search and experiment to gain knowledge, is only an unconscious internal search in the mind-stuff. Every effort, and every attempt to concentrate the mind, either by deep study, or by deep research work, is only an unconscious attempt to bring forth the hidden knowledge from the mind-stuff. This effort, this one-pointed struggle, attacks the Kundalini Shakti and the Shakti gets heated. The heated Shakti tries to go out or to rise up. When Its outward-going tendency is checked and controlled, It rises up. By these methods the Shakti rises partly as the man has not gained the purity of the body, Nadis and the mind. With the partial rising of the Kundalini Shakti one does not get Emancipation, but one gets inspired in art, poetry, literature, science, or in any kind of research work on which one has been carrying on experiments. So by deep concentration of mind in study, or in any kind of research work also the Kundalini Shakti rises to higher planes.

4. KEERTANS AND DEEP DEVOTIONAL SONGS:—

Deep devotional songs, songs in praise of God, His Might and Glories, His Mercy and Kindness, make the mind one-pointed. It gathers the powers of the dissipated mind automatically. Music has great influence over the body, Nadis and the mind. It has soothing effect on them. The wandering mind gets stilled and detaches itself momentarily from the senses and their objects. So by constantly hearing of Keertans and deep devotional songs, or by constantly performing Keertans and by singing deep devotional songs, one lives constantly in the idea of God. This idea of God increases the love for God and the desire for God-realization. When these Keertans and the devotional songs are properly and regularly carried-out, they help a devotee very much. They purify the body, Nadis and the mind. This purity helps the Kundalini Shakti to rise up easily to higher planes. Every deep feeling attacks the Kundalini Shakti and the Shakti gets heated, and when the downward movements of the Shakti are checked and controlled, It rises upward to higher Chakras. But in Keertans, in deep devotional songs and dancing, there is this great danger, that by these display of feelings very often a part of the Kundalini Shakti rises to higher planes. It does not rise up fully. This partly-risen Kundalini Shakti, often with a little display of emotions, rises up suddenly, and then a devotee weeps, sings, and dances, being carried-away by the sudden outbursts of feeling. But when the Keertans, songs and dances are over, the partly-risen Shakti comes down suddenly to the sexual-centre (Swadhisthana Chakra). Then, the foremost thought one gets is that of abnormal sexual desires and cravings. If a man or woman has not gained the purity of mind to a certain extent, it will be very dangerous, and it will drag one down to immorality. So, this sudden rising up and coming down of the partly-risen Kundalini Shakti is very dangerous.

So many people who take to Keertans, Bhajjans, dancing and songs become immoral. These people without knowing the secrets of the Kundalini Shakti's activities, degrade, degenerate, and completely ruin their whole career. Many sincere souls, in spite of their sincere efforts, instead of making headway spiritually and instead of realising God, court immorality. They succumb to this great danger without knowing the activities of the Kundalini Shakti and Its hold on mind, desires, thoughts and acts. Their good motives and struggles are only unconscious efforts to raise the Kundalini Shakti to higher planes, and these unconscious efforts with good motives, are just like a child's handling of a sharp razor. The razor is useful only to an adult who knows how to make use of it. But to a child, the razor, instead of being useful, will only be an instrument for cutting and recutting its body. So, debauchery in many of the religious cults who practice dancing and singing, etc., is mainly due to the partial rising of the Kundalini

Shakti. Many people without knowing this secret succumb to evil.

5. JNANA-YOGA *(Discrimination between the Real and the unreal)* :—

Jnana-Yoga is the process by which the Supreme Goal is reached through discrimination, between the Real and the unreal. This path is not for all. Only those that are blessed with a sharp and clear intellect, and those that have true dispassion to the body, senses and their objects (worldly objects), can take to this path. This path is short, but it is very difficult. It is just like trying to reach the house-top by a sudden jump instead of going by a zig'zag path through a staircase. In this process one must discriminate constantly between the Real and the unreal. By constant discrimination one must discard the body-idea first. One must root out the idea of "I" and "Mine" and the clinging to the little "I"; and instead, one must always identify oneself with the Supreme Self. He that has not overcome the body-idea and he that has not dispassion for the senses and their objects, cannot make any headway along this path. On the contrary, without these qualifications it retards the spiritual growth and drags one down to moral degradation.

In this process of Yoga, one first puts to oneself the question: "Who am I"? And then one goes on discriminating and discarding everything thus :—"I am not this body, not these senses, not these sense-objects, not this ego, not this will, not the desires, not the mind, not the Prana and I am not even this intellect. No. I am none of these things. These things are ever-changing and impermanent. These things have a beginning and an end. I am not bound by these things and I am not deceived by them. I am that Supreme Brahman.. I am that Supreme Spirit, Which has no birth, no growth, no decay, no disease, no death, no sex, no caste, no creed and no colour. The sword cannot cut Me asunder, nor the spear pierce Me through; the wind cannot dry Me, nor the water wet Me. The fire cannot burn Me, nor the sun scorch Me. I am ever pure, holy and perfect. I am unborn, immovable, unchangeable, all-pervading and Infinite. I am that Supreme Atman, which is ever by Itself, One without a second." One constantly discriminates like this, discards everything and sticks to the Supreme Spirit. By this kind of practice one constantly fixes the mind in the Brahman, identifies oneself with that Supreme Spirit, keeping the mind and the senses under restraint. Thus one moves and lives with great internal peace and power, without worrying and desiring for anything. One is independent of everything and free from attachments and aversions and from all the pairs of opposites.

This one-pointedness of the mind, this firmness, and this constant discrimination between the Real and the unreal and this restraint of the senses, purify the body, Nadis and the mind. This purification facilitates the rising of the Kundalini Shakti. The constant effort to hold the mind in the Spirit, attacks the Kundalini Shakti. The Shakti gets heated and when Its downward flow is checked and controlled, It rises to higher planes. So, by Jnana-Yoga also the Kundalini Shakti rises or is made to ascend to higher planes.

6. KARMA-YOGA (*Selfless work*) :—Selfishness is the cause of so much of quarrels and bloody wars in this world. Selfishness is the cause of attachment to one's own little self. Attachment to anything drags a man down and binds one fast to ignorance and bondage. As long as a man lives in this world and as long as one has the body-idea and a body to live in, one has to work. For the very bare maintenance of one's body, one has to work. When this

work, and when every bit of this work, is done disinterestedly, as work for work's sake, without hankering after and without expecting the fruits of the actions done, then, every such act purifies the body, Nadis and the mind. The hankering after and the attachment to the fruits of the acts done, rob away the peace of mind. The desire and the impatience for the fruits of the acts done, bring worries and anxieties, and thus bring impurities and disease in the mind, body, and Nadis. On the contrary, non-attachment to the fruits of the acts done and every disinterested work done, purifies the body, Nadis, and the mind, and this purity gives strength, and peace of mind, and one becomes a master of the senses and the mind also. This purity of the body, Nadis, and the mind, makes the movements of the Kundalini Shakti to higher planes easy. Besides, the one-pointedness of the mind, the constant thought of the welfare of other beings and the constant restraint of the senses, heat the Kundalini Shakti, and the heated Shakti tries to move from the Muladhara Chakra. When Its downward flow is checked and controlled, It ascends to the higher Chakras. Thus by Karma-Yoga also, the Kundalini Shakti is made to rise to higher planes.

7. MUDRAS AND BANDAS :—

a. **MAHA MUDRA** :—Press the anus carefully with the left heel. Stretch out the right leg. Take hold of the toe with the two hands. Inhale slowly and retain the breath inside. Press the chin against the chest firmly (Jalandhara Banda). Fix the gaze between the eye-brows (Bhrumadhya Drishti). Retain the posture as long as you can and then breathe-out slowly. Practise first on the left leg and then on the right leg. This helps one to cure consumption, hemorrhoids or piles, enlargement of spleen, indigestion, gulma (chronic gastritis), leprosy, constipation, fever, etc. This process helps to raise the Kundalini Shakti also. The Mudras and the Bandas must be practised daily in the morning with an empty stomach after ablutions. To get the full benefit, the practice must be regular and long continued.

b. **MAHA BANDA** :—After clearing the bowels in the morning, sit erect with an empty stomach. Press the anus with the left heel. Place the right foot on the left thigh. Contract the anus and the muscles of the Yoni or perineum. Draw the Apana Vayu upwards. Draw in the breath slowly and retain it by Jalandhara Banda as long as you can and then exhale slowly. Fix the mind on the Sushumna while holding the breath inside. Practise first on the left side and then on the right side. Generally the Yogi does Maha Mudra, Maha Banda and Maha Veda. This is a good combination, and if done properly and regularly for long, one gets the maximum benefits. This practice destroys decay, brings the purity of the body and Nadis, and facilitates the rising of the Kundalini Shakti to higher planes.

c. MAHA VEDA :—Sit in Maha Banda posture (as stated above in practice no. (b) with an empty stomach. Draw-in the breath slowly and retain it. Press the chin against the chest (Jalandhara Banda). Place the palms on the ground. Rest the body on the palms. Raise the buttock slowly and then bring it down slowly to the ground. The Asana must be in-tact and firm when you raise the buttock and bring it down to the ground. This practice when carried for long regularly, stops decay, purifies the body and Nadis, and helps one to take the Kundalini Shakti to higher planes.

8. SHAKTI CHALAN :—To practise this, two things are necessary, viz., restraint of Prana and to move or stir the Saraswati Nadi (the Nadi

corresponding to Ida in front side of the body). By rousing the Saraswati the Kundalini Shakti is aroused. When the Prana (breath) passes through the Ida and Saraswati or when the breath is flowing or working through the left nostril, assume firmly Padmasana. Breathe-in slowly and deeply so that the distance of the in-going and out-coming breath must be equal (while inhāling the breath goes-in to a distance of 12 fingers breadth and while exhaling it goes to a distance of 16 fingers breadth). Bind the Saraswati Nadi by means of this lengthened breath and hold the ribs by both the hands near the navel by means of the fore-fingers and thumbs of both the hands (one hand on each side), and then stir up the Kundalini Shakti with all the might from right to left, often and often, fearlessly for a period of forty-eight minutes. Then draw up a little the lower abdomen when the Kundalini Shakti enters the Sushumna. By this process the Kundalini Shakti enters the opening of the Sushumna canal. Compress the neck and expand the navel and then by shaking the Saraswati Nadi, the Shakti goes above to the chest. Then contract the throat. By this process the Shakti goes above from the chest. By doing this process, not only one can take the Kundalini

Shakti to higher levels but also one can get rid of many diseases such as Gulma (chronic gastritis), Jaladhara (dropsy), Phila (splenetic disease) and all other diseases arising in the belly.

9. **Deep Sorrow** :—Kundalini Shakti rises up even when one is in deep sorrow. Sorrow is over a lost object, which one loves much and to which one is attached. It may be death of a beloved person, loss of wealth, name or fame, etc. In deep sorrow, the mind constantly lives on one object, viz., the beloved object lost. This constant thinking of one thing and this constant living on one object, brings about automatic concentration of the mind. This one-pointedness of the mind attacks the Kundalini Shakti. For, every deep one-pointed thinking is only an unconscious attack on the Kundalini Shakti. This attack heats the Kundalini Shakti. And the heated Shakti tries to rise up, as the sorrow-stricken man becomes indifferent for the time being, to the senses, sense-pleasures and their objects. So, the Kundalini Shakti's downward course is checked momentarily and the Shakti tries to rise up. But in deep sorrow the Shakti does not rise up fully, as the man has not gained the purity of the body, Nadis and the mind. It rises up only partly. Often the heated

Kundalini Shakti sends hot-currents to the different parts of the body and more to the brain-centre. These hot-currents that reach the brain-centre, heat the brain, make the mind fickle, bring insomnia, brain disorder, insanity and incurable diseases. For, the hot-currents keep the mind wide-awake and if a person does not know how to check the currents and to bring down the partly-risen Kundalini Shakti to safer centres, one suffers terribly and it may ruin the whole life of a person or lead one to insanity. That is why we see many become insane, many get brain defects, and many others get some incurable diseases after deep sorrow.

10. BY THE BLESSINGS OF THE SAINTS :—Guru Kripa, i. e., by the grace and blessings of the Guru (Teacher), one can have everything and attain everything within a trice. A Guru is a perfect man. One who is a master of his mind and the senses; and one who has realized the Truth or attained Nirvikalpa Samadhi. Such persons always live in God. These great Souls can make the Kundalini Shakti rise fully to higher planes in the body of the disciple, by their superhuman powers, by mere will, by a mere side glance, or by mere touch of the body of the disciple. A knower of Brahman (Supreme Spirit)

becomes Brahman Itself. So there is no difference between the grace of God and grace of Guru. A real Guru can give a sudden upward push to the Kundalini Shakti and make the disciple realize the Highest Truth. So, by the grace of Guru also the Kundalini Shakti rises to higher planes.

These are some of the ways and methods by which the Kundalini Shakti rises to higher planes. Now we come to the last point, viz., Pranayama. Pranayama is the most efficient and the most scientific method or way adopted to raise and to take the Kundalini Shakti to the higher planes, step by step, consciously. As such we shall deal with the subject a little more elaborately.

11. PRANAYAMA :—Pranayama is very frequently translated as "Breath-control". No doubt, the process aims at breath-control. But the word "Pranayama" has a deeper meaning. "Prana" means the vital-force and "Yama" means controlling it. So Pranayama means that science which deals with the origin of this mysterious and invisible power, its nature and its control. Prana is not the simple breath, but it is the cause of all motions and is the root of all life in organic and inorganic worlds. Wherever

there is the slightest manifestation or expression of motion, life, and mind, it is the manifestation of Prana. Supreme Prana is one. It is one with the Supreme Being. Yet, it is this Prana that manifests through manifold forms, through Its diverse expressions. Prana is the ultimate generalization of all the forces of Nature. Prana is the most subtle thing and, as such, It cannot be seen, weighed, touched, or measured by any of the most subtle and delicate instruments invented by man so far. Nor can It be captured by any external means. But it can be controlled by controlling the mind and making the body, Nadis, and the mind, pure and subtle and by controlling the desires and the thoughts. Prana is the final cause of all manifested forces of Nature. It is the sum total of all gross and subtle forces, powers and energies that are manifested in the universe. All motions are only the manifestations of Prana Shakti. The causal state of all manifested forces and powers is Prana Shakti. Before creation the Prana Shakti lives in its unconditional and unmanifested causal state. The vital forces and the mind are the two aspects of the Supreme Prana. Of these the Prana is the horse and the mind, the rider. The subtlest form of manifested matter is Akasa. It is the vibrations of Prana in the Akasa that produces the gross manifested universe. It is again Prana living inside the created beings that manifests Itself in various forms of gross power. It is the Prana that moves the body and gives strength and energy to the body. All the fine nerve-movements in the living body and all the forces of the mind are nothing but a manifestation of this Prana. Every desire and every thought is only a function of this Prana Shakti. The working of the five senses is only a representation of Prana Shakti in certain states of vibrations. Our range of vision and our powers of hearing, smelling, etc., are only different states or vibrations of Prana. When a man meditates, he is collecting or concentrating Prana Shakti. Spiritualism is also a manifestation of Prana. The Akasa (ether) consists of layer after layer of varying degrees of vibrations under the action of Prana. The different planes of existence of beings are nothing but the different states of vibrations and manifestations of Prana. So Pranayama includes all that is true of Spiritualism. When people in any branch of science find out new things, they are only making an attempt at controlling Prana. Wherever there is extraordinary display of power, it is nothing but a manifestation of Prana. So even the physical and the Supra-physical sciences are included in Pranayama. The knowledge of the physical science is by external Pranayama and that of the Supra-physical science, by internal Pranayama. Prana manifests Itself as the mental power and It can be controlled by mental means only, but never by external means. And such a method adopted to control external Prana is called the physical science and that of the internal Prana is called Pranayama.

Breathing is only one of the functions of Prana. Prana is the very vitality of breath. The vibration of Prana in the lungs makes a person breathe. Kundalini or the Prana Shakti (another name of Prana Shakti is Kundalini Shakti) is the Mother of all the forces in the body. It is in the nerve-currents of the spiritual column at Muladhara. This is the centre and store-house of manifested Prana or the vital-forces of the body. The afferent and the efferent nerves (Nadis), viz., the Ida and the Pingala, the two sympathetics on either side of the spinal column, are the two main channels through which the Prana-currents (the Kundalini-currents) constantly move and work in ordinary beings. The Sushumna Nadi is the finest and the most important of the Nadis. It remains in an ordinary living being only as a possibility. For, the opening or the entrance of the Sushumna canal at Muladhara-centre remains closed in an ordinary being. As long as the activities of the Prana-currents running through Ida and Pingala Nadis are not studied and are not properly understood, and as long as the Prana-currents are not made to enter the Sushumna Nadi, one can never have control over the mind and Prana. By controlling these Prana-currents and by making the currents run through the Sushumna canal, which runs through the spinal column, mastery over the Prana-currents flowing over the whole body can be gained. By gaining control over these Prana-currents one easily gains control over the mind and the thought-functions. And by gaining control over the mind, Prana, thought, and nerve-currents, one can easily take the Kundalini Shakti to higher planes. So Pranayama teaches us how to gain control over this Prana, mind, thought and nerve-currents, and to raise the Kundalini Shakti to higher planes step by step.

In the living body, the grossest manifestations of Prana are the breath-motions. Finer than the breath-motions are the nerve-currents. Thoughts and desires are finer than the nerve-currents. There is a very close connection between Prana and mind, between mind and thought, between thought and nerve-currents, and between the nerve-currents and the breath-motions. So by controlling breath-motions, one can have control over the nerve-currents. By having control over the nerve-currents, one can control thoughts and desires. And by having control over the thoughts and desires, one can have control over the mind and Prana also. And by controlling mind and Prana, one can easily take the Kundalini Shakti along the Sushumna Nadi to Sahasrara and thus attain Moksha or Liberation.

In the living body, breath is like the fly-wheel of an engine. And the nerve-currents, the thoughts, desires and mind are like the finer parts of a machinery. When the fly-wheel moves, the whole machinery with all its delicate mechanism moves. When the fly-wheel stops, the whole machinery stops. Likewise is the connection between the breathing and the other subtle bodily functions. The most obvious manifestation of Prana in the body is the motion of the lungs. If this function stops, all the other motions in the body stop. By controlling, by regulating the breath and by making the Kundalini Shakti enter the Sushumna Nadi one can stop the motion of the lungs. By stopping the motion of the lungs, one can stop the functions of the nerve-currents, mind and desires also. So, this controlling of the breath and the different methods used to control the breathing and the motion of the lungs, by making the Kundalini Shakti enter the Sushumna and thereby to control the nerve-currents and mind, is what is meant by Pranayama. Pranayama is not breathing, but it is controlling the muscular power that moves the lungs.

All manifestation of power comes to a person by the control of Prana. To supply the Prana that is wanting in any part of the body and to remove the superfluous Prana from any part of the body that is not wanting, is what is meant by Pranayama. The disturbance of Prana in any part of the body, i. e., superfluous Prana or lack of Prana in any part of the body, produces disease. By regulating and by equally distributing the Prana all over the body one can free oneself from disease and decay. To keep the body healthy, to make the mind pure, the purification of the Nadis is absolutely necessary. And this purification of the body, Nadis and the mind is easily attained by Pranayama. The impurities of the body, Nadis and the mind, impede the ascent of the Kundalini Shakti and their purity facilitates Its ascent.

The sexual energy is a great power of the body. This is the supreme strength in the human body, embodying all powers and assuming all forms. Instead of allowing this energy to become the gross seminal fluid, it is to be conserved, it is to be converted into a form of subtle energy called "Ojas" and thus made a source of spiritual life instead of the cause of physical death. With the extinction of sexual desires, the mind is released of its most powerful bond. Mind, Prana and sex-energy are very closely connected. The control and the subjection of the Prana Vayu (breath), causes the purification and control of the sex-energy and the mind also. Similarly, the control and the subjugation of the mind, causes the subjection of Prana and sex-energy also. Again, when the sex-energy is controlled, the mind and Prana, are also controlled. (*Sukra* or semen exists in a subtle form all over the body. By sexual desires, thoughts and acts, the gross semen is formed. A *Urddhvaretas*, i. e., one who is established firmly in Brahmacharya even in thought, word and deed, not only controls and converts sex-energy into "Ojas Shakti" (great mental energy) but also prevents the gross formation of semen. He converts sex-energy from its subtle form into "Ojas Shakti" constantly). By Pranayama the sex-energy is easily dried up from its gross and subtle forms and converted into "Ojas Shakti". So Pranayama means to control Prana, mind and sex-energy also. And this controlling of Prana, mind and sex-energy helps the Kundalini Shakti to ascend to higher planes.

A healthy person breathes, i. e., inhales and exhales 21,600 times a day. Ordinarily breath goes-out to a distance of sixteen finger-breadth and goes-in to a distance of twelve finger-breadth. But in walking, sleeping, coition, etc., it goes to a distance of twenty, twenty-four and thirty finger-breadth. In violent exercises the distances are increased and the greatest distance is ninety-six finger-breadth. When breathing is normal, i. e., within normal distance, one increases the longevity of life, and when it is above the normal distance, the life is shortened. Mineral, vegetable and animal bodies are composed of oxygen, hydrogen, carbon and nitrogen. Of all these, oxygen is of great importance. Ordinarily, the inhaled breath contains 21% of oxygen. The exhaled breath contains 12% of oxygen. In an healthy adult, the average pulsation per minute is seventy-five times and in every pulsation about two ounces of blood is driven from the heart to the lungs. The quantity of blood in an average healthy person is one fifth of the whole weight of the body. The whole blood or the full quantity of blood of the whole body flows through the lungs in three minutes, or 13,500 lbs. in twenty-four hours. In all these actions only 1/6 part of the capacity of the lungs is being used. Especially the upper portions of the lungs are not used. They are out of use in an ordinary person. By the aid of Pranayama the maximum capacity of the lungs, the upper parts of the lungs also, can be easily brought into action. By the maximum work of the lungs, tremendous force or vitality can be produced in the system and all sorts of diseases can be cured and prevented by systematic Pranayama.

The vast majority of people breathe irregularly. Again, the breathing between men and women, young and aged, differs greatly. Irregularity in food and drink, produces irregular breathing. Fear, anxiety, violent passions and emotions, diseases, sorrows and nervous excitements, etc., cause irregular breathing. These things do not directly affect breathing; but they influence it indirectly by producing abnormal or subnormal activity of Kundalini Shakti (Prana) first and then in the nerve-currents and lastly in the movements of the lungs, which are expressed outwardly through irregular breathing. So irregular breathing is only the external sign of abnormal action of Kundalini Shakti at Muladhara Chakra. In a person whose Prana is not disturbed and in whom the nerve-currents function normally, there will be regular breathing, and he will be healthy and free from all diseases. Diseases are nothing but the disturbances of Prana. So, by controlling the activities of the Kundalini Shakti and the nerve-currents, the movements of the lungs and the respiration are also regulated and controlled. Conversely, by regulating the breath and by controlling the breath, the control over the lungs, nerve-currents and over Prana is also attained. For, they are closely connected with each other and they interact. So, Pranayama teaches us regular breathing and breath-control, and thereby the control of lungs, movements of the nerve-currents, and lastly of mind and the Kundalini Shakti also.

THE PRACTICE OF PRANAYAMA AND ITS RULES :–

In the first place there must be proper consideration of place, time and food. The place should be lovely, neat, even, and it should not be too high or too low. The place should not be too far so as to induce anxiety, nor should it be an unprotected place, such as a forest, river bed, grassy area, in a city, in a crowded locality which induces disturbance, water-fall, windy place, sandy area and place with pebbles, etc. These things induce anxiety and disturbance in the mind and with a disturbed mind Pranayama cannot be practised. So the place selected must be picturesque and pleasing to the eye and to the mind. Or those who can afford a separate room for this purpose, a room, airy and well-ventilated, will do good to set it apart and use it only for this purpose. Do not sleep in that room, nor allow anyone of a different temperament and tendency to enter the room. Keep the room always pure, clean, and holy; free from dust, dirt, smoke, and disturbing insects and flies. Enter the room always with clean clothes after bath. Never think any evil and wicked thoughts there. Keep good photos of gods, goddesses, great saints and picturesque scenes. Burn incense there both in the morning and in the evening. Keep good and beautiful flowers that are pleasing to the eye. Try to feel the Divine presence there in that room. If these rules are observed for a certain length of time regularly without any break and if one feels sincerely the Divine presence there always, then after sometime the room will vibrate with serenity. One can easily feel the Divine presence there always whenever one enters the room. This holy atmosphere will influence the mind very much and help meditation also. This will help and elevate one automatically whenever one enters the room even in a disturbed state of mind. Such an environment will have power to still the mind, to influence the mind, and to take the mind unknowingly to higher and nobler things.

The time or the clime must be moderate. Moderate climates are very congenial to the practice of Pranayama. Those who live in extreme climates have to adjust accordingly. . Food must be pure and simple and nutritious. It should not be too hot, too cold, pungent, sour, bitter or too sweet. A Yogi must avoid, at any cost, fear, anger, anxiety, laziness, too much sleep, or too much wakefulness. One must be regular in work, worship and respite. One should not fast, nor should one overload the stomach. The food and drink taken must be always light. Fill the stomach half with food and condiments, one fourth with water and the remaining one fourth must be kept empty for the free passage of air. This is the right process of taking food and drink as per Yoga rules. A Yogi should never take only one meal in a day. As a rule, the Yogi should not live without food for more than three hours. Empty stomach is injurious. For, if there is nothing in the stomach to feed the increased gastric fire caused by the action of Pranayama, it injures the health. So, a Yogi must take light and nutritious food at an interval of three or four hours. A Yogi must avoid idle talks, association with evil and bad characters, asafoetida, mustard, worship of fire, and association with women (one's opposite sex). A Yogi must avoid long walks and heavy physical exercises. One must observe strict Brahmacharya (celibacy). If these rules are not strictly observed, practice of Pranayama is dangerous and it will be a miserable failure. Then, Pranayama instead of helping and elevating, will degrade and degenerate a man. Practice of Pranayama without observing perfect Brahmacharya will lead one to insanity.

After selecting a clean place, make a neat seat. Put a Kusha-grass mat on the even place of the floor or on a cot. Above the Kusha-grass mat put a tiger or deer skin and over that place a neat cloth (it may be silk, cotton, or wollen).

Upon that seat, sit facing the East or North, on any posture (Asana) which is easy, steady, and pleasant. That posture is profitable and the best for one in which one can sit for a long time easily without any difficulty. The sitting must be always erect, keeping the spinal column straight. Sit erect, contract the anus slightly, draw the lower abdomen slightly towards the spine and upwards. Keep the chest, neck and the head in a straight line, so that the whole weight of the body may rest on the ribs. The practice of Pranayama must be done always with an empty stomach, i. e., at least three hours after a meal. Stop doing Pranayama when the body is ill (unless it is enjoined otherwise by the Guru—spiritual teacher) and when you are in a tired state of mind or too much tired. Practice must be done four times daily; viz., morning, midday, evening and midnight. This practice, four times a day, must be done regularly, if one wants speedy results. During this time of practice, one must regulate food and drink. Let the food be simple, nutritious, and easily digested. Avoid rich food or any food that is not easily digested and any food that brings sense-irritations, bad feelings, or produces passions.

PRANAYAMA PROPER :—After taking the seat and before going to do Pranayama, observe this rule. First send out good thoughts, elevating thoughts wishing for the welfare of all living beings. Say: "Let all the beings be peaceful and happy for ever." Send this thought to East, West, South, North, upward and downward. Then utter "Om Shanti" three times. Worship the Guru (Spiritual teacher) in the Sahasrara (crown of head). Imagine that the Guru is sitting on a thousand-petalled Lotus with a radiant face and body, and blessing you. Worship the Guru mentally with flowers, garlands, sandal-paste, etc. Then merge the form of Guru in the form of Istha-Devata in the heart. Think of the god or goddess you love most, as if sitting on a full-blown Lotus with a shining body and worship the god or goddess mentally with all your heart and soul. Offer flowers, garlands, incense, sandal-paste, etc., and pray for help and right guidance. Then, worship the Mother Kundalini Shakti in the Muladhara Chakra mentally. After worshipping Her, wake up the Mother Shakti with the words: "Wake up Mother ! And reach the Goal this very moment." While uttering these words, strike violently at the Kundalini Shakti in the Muladhara Chakra, with the mind and the will-power and then slowly trace the mind from the Muladhara up to the head-centre along the Sushumna canal. While tracing the mind thus, think and imagine firmly that you are actually taking the Kundalini Shakti from the Muladhara Chakra to the Sahasrara through the Sushumna canal. After this process begin Pranayama.

There are three functions in Pranayama, viz., inhaling (*Puraka*), retaining (*Kumbhaka*), and exhaling (*Rechaka*), or inspiration, cessation and expiration.

PRANAYAMA, 1st. LESSON :—Sit straight as instructed above. Close the right nostril with the thumb of your right hand firmly. Inhale slowly, as slowly as possible, so that there may not be any noise while breathing. By the left nostril fill the lungs with air as much as you can and then close the left nostril with the aid of the ring and the little fingers of your right hand and exhale slowly by the right nostril. When you exhale let there be no noise. Let it be very smooth and slow, so that even when a small thread is held near the nostril it may not shake. After throwing out the breath through the right nostril, inhale slowly as before through the same nostril (right) and then exhale slowly through the left, as stated. This makes one round and one Pranayama. Do such four rounds or four Pranayamas in one sitting without any break after every round. This Pranayama must be practised four times daily, viz., morning, mid-day, evening and midnight. Pranayama must be done regularly at fixed hours with an empty stomach. If the practice is steady and systematic without any break for some months, it brings the purification of the Nadis and that of the body and mind also.

While inhaling think firmly that you are filling the whole body with strength, health, life, purity, holiness, power, love, character, virtue, wisdom, etc. And when you exhale, think firmly that you are throwing away from the body and mind, all the sins, weaknesses, vices, impurities, diseases and bad habits, etc., along with the breath. Try to utter the word "OM" all through the process. This process and this imagination helps one very much in the long run to develop will-power and character. As has been stated already, this Pranayama brings the purification of the Nadis, body, and the mind, when continued for some months regularly. This purification is indicated externally by calm, serene face, with steady mind and sweet voice. The harshness or the harsh lines on the face disappear. This Pranayama harmonises the system and makes one fit to take up higher lessons in Pranayama. This simple breathing can be practised by any man or woman with profit, without the least sort of injury, even without the aid of a Guru or guide. This process helps one and all.

PRANAYAMA, 2nd LESSON :—After practising the first lesson for a considerable time and after gaining purity of the Nadis to a cartain extent and when you feel strength and confidence to proceed further, take up the higher kind of Pranayama or the second lesson. In all the Pranayama practices the place, sitting posture and all other rules must be always observed. Sitting straight on a clean seat, close the right nostril with the right hand thumb. Inhale through the left nostril, slowly and carefully without any noise, in four seconds (*Puraka* in four seconds). Close both the nostrils and hold the breath inside (*Kumbhaka* for sixteen seconds) for sixteen seconds and then closing the left nostril with the ring and little fingers of the right hand, exhale (*Rechaka* by eight seconds) slowly and very slowly without any noise in eight seconds through the right nostril. Then closing the left nostril inhale slowly through the right nostril in four seconds, retain it inside for sixteen seconds and exhale through the left nostril in eight seconds. This becomes one round and one Pranayama. Do such four Pranayamas or four rounds at a stretch without stopping or without any break in the middle. Do this Pranayama four times in a day, viz., morning, midday, evening and midnight. The practice must be regular and one must regulate food, drink and sleep, etc. One must observe perfect Brahmacharya (celibacy). If not, it is very injurious and may bring incurable diseases. To take up this higher step in Pranayama one must be very careful and one must proceed with this second step always with the aid of an expert Guru. Every wrong step, every wrong method, and careless practice, will produce undesirable results and many without following the rules and regulations have completely ruined their whole career.

After beginning this Pranayama in four, sixteen and eight seconds, i. e, 4 seconds *Puraka*, 16 seconds *Kumbhaka* and 8 seconds *Rechaka*, for a considerable time, and when you feel pleasure, strength, and confidence, increase the time slowly, i.e., inhale in eight seconds,retain it for thirty-two seconds and exhale in sixteen seconds. Thus slowly and steadily increase the time. When the Pranayama is done in 12, 48 and 24 seconds, it is called the milder kind of Pranayama. When it is done in 24, 96, and 48 seconds, it is called the middle kind of Pranayama. And when the Pranayama is done in 36, 144 and 72 seconds, it becomes the highest kind of Pranayama. By the lowest kind of Pranayama the impurities of the body are thrown out. There will be perspiration of the body. By the middle kind of Pranayama there will be tremor in the body, and by the highest kind, there will be levitation of the body and influx of great bliss. By gaining mastery over this Pranayama, one gains full control over the lungs, mind and Prana. With this control, the Kundalini Shakti is easily and consciously made to enter the Sushumna Nadi and taken to higher centres at will and safely.

While doing this Pranayama in four, sixteen and eight seconds, and while inhaling through the left nostril, trace the mind from Muladhara along the Sushumna up to the brain-centre and while tracing thus think that you are taking the Kundalini Shakti up to Sahasrara. While holding the breath inside for 16 seconds, concentrate the mind on the Kundalini Shakti. And while exhaling through the right nostril, think firmly that you are taking the Kundalini Shakti back along the Sushumna Nadi. Again, when you are inhaling through the right nostril, think that you are taking the Kundalini Shakti up from the Muladhara to the head along the Sushumna Nadi. And when you retain the breath inside, concentrate the mind on the Kundalini Shakti. And when you exhale through the left nostril, take the Shakti back to the Muladhara along the Sushumna Nadi. So, throughout the whole process of Pranayama, when you inspire, think that you are taking the Kundalini Shakti up from Muladhara. When you retain the breath, concentrate the mind on the Shakti and when you exhale take the Shakti back to Muladhara. Many may find this process very difficult in the beginning but after a little steady practice it becomes easy. This process and this imagination will help one very much in raising the Kundalini Shakti to higher planes.

PRANAYAMA, 3rd. LESSON :— Sit in a straight posture. Close the right nostril with the thumb of your right hand and then inhale slowly and carefully through the left nostril, i. e., inhale for four seconds and do not retain the breath inside but throw it out, i. e., exhale slowly and carefully in eight seconds through the right nostril and then hold the breath outside (do not breathe-in or inhale for sixteen seconds) for sixteen seconds. Then close the left nostril with the ring and little fingers of your right hand and inhale through the right nostril in four seconds and closing the right nostril exhale through the left nostril and retain the breath outside (do not breathe-in for sixteen seconds) for sixteen seconds. This becomes one round or one Pranayama. Do four such rounds at a time without stopping in the middle after every round. Do this Pranayama four times daily at the four intervals of the day, i.e., in the morning, midday, evening and the midnight.

When you become perfect in breathing, in four seconds inhaling, eight seconds exhaling, and sixteen seconds retaining outside, and when you feel pleasure and confidence, and when you do not feel the least difficulty in carrying out the process, take up the higher step. Increase the time to eight seconds inhaling, sixteen seconds exhaling and retaining the breath outside for thirty-two seconds. The ratio of increment is 4, 8 and 16 seconds. When this Pranayama is done in twelve seconds *Puraka* (inhaling), twenty-four seconds *Rechaka* (exhaling), and forty-eight seconds *Kumbhaka* (retaining breath out-side), it is of the lowest kind. When it is done in 24, 48 and 96 seconds, it is called the middle kind, and when the same is done in 36, 72 and 144 seconds, it is called the highest kind of Pranayama. The difference between the second and the third kinds of Pranayama is that in the second process the inhaled breath is retained inside and in this (3rd. process), one retains the breath outside or remains without breathing.

This Pranayama is not so very dangerous. These three kinds of Pranayamas one must take up one by one. First practice No : 1 Pranayama, and then practice No : 2, then take up No : 3, if necessary.

PRANAYAMA, 4th. LESSON :— This Pranayama can be connected with No : 1, i. e., those who do not want to take up the second and the third Pranayamas, can practice this, after practising the first kind of Pranayama, viz., simple breathing. Sit erect. Close the right nostril with the thumb of your right hand and inhale slowly and carefully, as long as you can. Close the nostrils with the fingers and retain the breath inside as long as you can. Then close the left nostril with the ring and little fingers of your right hand, and exhale through the right nostril as slowly as possible without any noise.

After exhaling, hold the breath outside as long as possible, and then breathe-in slowly as long as possible through the right nostril. Retain the breath inside as long as possible, and then throw it out slowly through the left nostril and remain without breathing as long as you can. This becomes one round and one Pranayama. Do such four Pranayamas at a time without any break after every round. Practice this Pranayama four times, i. e., at the four intervals of the day, in the morning, midday, evening and midnight. The progress in this Pranayama depends upon one's capacity of holding the breath inside and outside. Here, there is no time fixed for breathing in and out and for retaining the breath inside and outside. If one can retain the breath for long inside and outside, and if one can breathe-in and breathe-out as slowly as possible, the result will be speedy. There is not much danger in this Pranayama. Any man or woman of intelligence, with little carefulness and observing the rules of Yoga can practise this Pranayama safely with benefits. This Pranayama, when carried out regularly for long, brings forth the purification of the Nadis, body and mind. This purity, facilitates the rising of the Kundalini Shakti to the higher planes.

Pranayamas must be practised for months and years together without any break. When the practice is carried out regularly and properly, and when the prescribed rules of Yoga are observed and followed very closely, one gains the purification of the Nadis, body and the mind. By this purification, one gains control over the lungs, nerve-currents, mind and Prana. By this control, one can easily take the Kundalini Shakti fully, from the Muladhara Chakra to the higher Chakras and thence to the Sahasrara, and attain Samadhi and Moksha (Freedom). Pranayamas when properly practised help concentration of the mind and destroy many of the incurable diseases, such as the chronic diseases, moving pains, etc., which defy the medical science. The chief aim of Pranayama is to have control over the vital-forces and the mind, and then to raise and take the Kundalini Shakti, step by step, safely, consciously, and fully, to the Sahasrara through the Sushumna canal. When the Prana-currents flow through the Sushumna, and when the Kundalini Shakti enters the Sushumna, the mind becomes steady. Then the whole Nature begins to change and the layer after layer of the mind's powers come into action, and the whole book of knowledge opens to one. Such a person will be in possession of infinite knowledge.

7

THE PARTIAL RISING OF THE KUNDALINI SHAKTI AND ITS CURRENTS

In the preceding chapter we have dealt with the raising of the Kundalini Shakti by different ways and methods. The methods and the ways adopted and followed by different people vary. Again, the intensity of work of persons following the same path differs greatly. This vigour and this intensity of work can be graded under three main heads; viz., mild, mediocre and superior, or intense. By the superior or intensity of work the Kundalini Shakti rises fully to the higher planes. By the mediocre kind of work or effort, only a part or portion of the Kundalini Shakti rises up to the higher planes and by the mild kind of effort, only an infinitesimal part of the Shakti rises up to higher planes. If the Kundalini Shakti rises fully to higher Chakras then one is landed. One is on the right path and gets Illumination. Such a person will be free from dangers and pit-falls. But by the partial rising of the Kundalini Shakti, one has to face a great deal of troubles and tribulations, dangers and pit-falls.

By the concentration of the mind as per the different methods stated, the Kundalini Shakti gets heated first. The heated Shakti does not rise up to higher planes at the very out-set, but It generates a sort of hot-current. These hot-currents travel to the different parts of the body, through Ida, Pingala, Saraswati and Lakshmi Nadis. A major portion of these hot-currents passes easily through the passage of the urethra canal and the anus. The hot-currents that go up through Ida, Pingala, Saraswati, and Lakshmi Nadis, go to the brain-centre and heat the brain. These currents make the mind active and restless. We have already explained that the Saraswati Nadi is the channel through which the thought-currents travel from the brain to the Muladhara (mind-stuff) and from Muladhara to the brain. When the heated Kundalini-currents ascend through the Saraswati Nadi from Muladhara, they carry automatically certain subtle desires from the mind-stuff or Chitta. When these subtle desires reach the brain-centre, one gets certain gross desires or ideas, and as per these desires or ideas, one gets certain particular thoughts The mind cannot conceive of anything without a subtle form. Name and form (subtle form) always go hand in hand. They are quite inseparable. Every memory is suggested by a subtle mental-form of the thing remembered. Understanding is always by a subtle mental-image or form of the thing remembered, suggested and desired. As a matter of fact, there is no desire, no thought without a mental-image of the thing desired and thought of. The mind projects the mental form of the thing desired and thought of. It sees the form mentally, and then and then only, one gets the particular knowledge of the thing desired and thought of.

The Kundalini-currents work continuously. They work during sleep also. When these thought-currents rise up to the brain-centre through the Saraswati Ṇadi in sleep, they carry with them automatically certain subtle desires. As for these automatic subtle desires, the mind projects the scene mentally, and the scene thus projected is called a dream. When these same automatic thought-currents reach the brain-centre in the waking state, one suffers from fickle-mindedness. That is why fickle-minded people act so very irrationally and inconsistently. There is no link, no connection between their desires, thoughts and acts. They speak in one way and act in another way. Their talks will have no arrangement and no connections. They will be talking of one thing or on one subject and before it is finished, they will jump suddenly to another subject without the least connection. This is because of the automatic thought-currents working during the waking state. They give expression to the subtle desires as they appear in the brain-centre. One's character is nothing but the actions of these automatic thought-currents. People become quite helpless in spite of themselves. Many do not want evil or bad desires and thoughts; but they appear in the mind in spite of their efforts. How to account for these things ? It is only due to the workings of these automatic thought-currents. The evil desires and thoughts that are lying dormant in the mind-stuff, are being taken up by the automatic thought-currents. They appear in the brain-centre as they are. When these subtle desires appear in the brain-centre, the particular gross desires and thoughts arise in the mind even against the wishes of a man. So, many people are mere puppets in the hands of these automatic thought-currents. They are quite helpless. These hidden desires and thoughts that rise up automatically to the brain-centre and the mind's constantly living on these desires and thoughts, tend to go to form the character of a man. For, these constant desires and thoughts induce a man to act also. If the automatic thought-currents carry good desires and thoughts, one will appear as a good man, as a virtuous man. If on the contrary they carry bad and evil desires and thoughts, one will act as a bad or wicked man.

We have already stated that a major portion of the hot-currents of the Kundalini Shakti go out through the passage of the genitals and the anus. The currents that pass through the passage of the genitals bring sense-irritations and bad feelings, and one will be subject to lascivious desires, thoughts and acts. The hot-currents that pass through the passage of the anus, heat the anus. And if the currents are allowed to pass constantly, they injure the tender nerves and veins of the anus, and these nerves and the veins, in the long run, cease to work and there will be improper blood circulation and the disease called "Piles" is caused. This passing out or leakage of the Kundalini-currents through these two passages must be stopped at any cost. If not, the Kundalini

Shakti can never ascend to higher planes. And this can be stopped easily, by using a tight loin cloth (*Coupinam*). That is why the use of *Coupinam* among the Brahmacharies and Sannyasins (those who observe celibacy and do penance) came into vogue.

Generally, the Kundalini Shakti does not rise up fully. In a very few fortunate people It rises up fully to the Sahasrara easily. These are the most fortunate people. These are the born perfect. These great Souls come into the world with great power and with a great Mission to fulfil. They are conscious of their powers and Message from their very infancy. These people get control over the Kundalini Shakti and raise It up easily to the Sahasrara; they fulfil their Mission, they work like Masters, and before they are known fully to the world, they depart silently. With the full ascent of the Kundalini Shakti, they become heirs to the Infinite Ocean of Knowledge and Power. They have no need for book knowledge. Their very words become law. Their very sayings become the Scriptures.

Apart from these great Souls, ordinary people have to struggle hard to understand, and to get access to this infinite store-house of knowledge, viz., the Kundalini Shakti. Often these struggling souls come across the fragments of the Kundalini Shakti. Some get only a glimpse of It. In some It rises partly; and in the vast majority of people only an infinitesimal part of the Shakti rises up to the head-centre. By the partial rising of the Kundalinī Shakti to the Sahasrara one gets pretty deep concentration of mind, little bliss, partial enlightenment, or lights on certain researches, or gets inspired in art, poetry, science, etc. When the strength of the rising Kundalini Shakti is very little, or negligible, one experiences dreams or lives in imagination.

Wherever there is greatness, wherever there is extraordinary display of the intellect and will-power, and wherever there is inspiration in any branch of learning, be sure, there, he or she, has tumbled down and has got an access to this great Shakti. Knowingly or unknowingly, he or she, has succeeded in raising the Kundalini Shakti partly to the head-centre. One gets inspiration by the partial rising of the Kundalini Shakti, and one gets Freedom (Moksha) only by the full rising of the Kundalini Shakti to the Sahasrara. Those who watch the movements of the mind, thought-functions, and that of the Kundalini Shakti, can feel and understand the partial rising of the Kundalini Shakti and the movements of Its currents easily. When these hot-currents and the partly rising Shakti ascends through Ida, Pingala, Saraswati, Lakshmi and the Sushumna Nadis, one feels a sort of burning sensation, i. e., like the burning sensation produced by the applying of strong pain-balm to one's tender skins. Only the sensation of the passing currents felt is a little more intense than the sensation felt by applying pain balm. When the partly rising Shakti makes Its first entrance into the Sushumna canal, one gets pain in the mouth of the Sushumna. Even this partial rising of the Kundalini Shakti differs greatly with different people, as per the purity of the body, Nadis, and the mind, and as per the intensity of the effort. And as for the strength of this partly rising Shakti, different people experience different visions. With all these differences, the experiences of these different people are true (they have their own values and realities) and the final Emancipation and the experiences felt by the full rising of the Kundalini Shakti to the Sahasrara is the same by all.

The partial rising of the Kundalini Shakti is very dangerous. The partially risen Shakti, after reaching the head-centre (Sahasrara), brings only certain partial Truths. Many get confused. Many do not come in contact with the full Truth and these people proclaim, by their ignorance and weakness, these partial Truths and confuse the world. And such statements are the causes of so much discord and blood-shed in this world under the name of Truth and Dharma (righteousness). These people have no patience to wait, to verify, and to study facts fully. They, in a hurry, proclaim these partial Truths, being actuated by certain motives and thus do great injustice and injury unto the cause of Truth and humanity.

The partially risen Kundalini Shakti cannot remain for long either in the Sahasrara or in any of the intermediate centres or Chakras. It rises up and stays in the head-centre or in any of the centres between the Muladhara and the Sahasrara for some time and then It comes down to the lowest-centre. When It rises up, one enjoys pretty deep concentration of mind, deep feelings, and bliss, but one can never enjoy the real bliss of Nirvikalpa Samadhi. When this partially risen Kundalini Shakti comes back to the lowest Chakra, or remains in the Swadhisthana Chakra, the first and the foremost thing one feels and experiences is the abnormal sexual desires and cravings, and if a person is not an adept in mind-control, if one has not gained or attained purity of the mind and the heart, and if a person does not know how to change the working centre of the Kundalini Shakti, one succumbs to the low sense pleasures. And often, it is very hard for these people to rise up again and to recover from the severe blows. Such people degrade, degenerate, and sink down to the very bottom, never to rise up again.

Many people do not understand this partial rising of the Kundalini Shakti. The Shakti often unconsciously, and with a little display of emotional feeling, rises up to the brain-centre and comes down to the lowest-centre suddenly. By this sudden rising of the Shakti to the head-centre, many get confused and make a fuss of it. They do not understand the cause. They cannot control their feelings and they cannot express the real states and the causes of their experiences also. So, they make certain confused statements or proclaim certain partial Truths to the people. This unconscious and sudden partial rising of the Kundalini Shakti is the cause of so much discord and disputes about the Ultimate Truth and the different spiritual paths. On the other hand, if a person knows the rising and coming down of the partially risen Kundalini, one can save oneself from so many dangers. Many sincere aspirants, without knowing the secrets of the Kundalini Shakti and Its activities, have ruined their whole career. To raise the Kundalini Shakti partially is only a foolish effort, an unconscious attempt to enhance one's worries, miseries, and to pave the path to moral degradation.

Whenever there is a partial rising of the Kundalini Shakti, you should intensify the work or the effort through which It was made to rise. Never leave the work. Be sincere. Be diligent. Never get frightened; nor succumb to the weak and wicked propensities of the mind and the senses. At the time of the partial rising of the Kundalini Shakti, absolute celibacy (Brahmacharya) is the *sine qua non* of success. Without perfect Brahmacharya the whole effort will be a miserable failure. Without perfect Brahmacharya, the Kundalini Shakti can never rise up fully. So, pay special attention towards celibacy. Avoid evil company and a close and free mixing with the company of your opposite sex. Be careful about the society in which you move. Free mixing and free talking even with friends is very bad. These talks detract the mind. Take special care of food and drink. Be regular and systematic in work, worship, and respite. Try to exercise control over the mind and the senses always and everywhere. Irregularity is very bad, and it will tell very badly under these conditions. After the partial rising of the Kundalini Shakti the mind and the senses remain very sharp and quick to act. As such, a single bad sight, a single wrong thought, and a bad word, is sure to bring a fall. The same sights, thoughts, and words, would not have brought so immediate a fall before the partial rising of the Kundalini Shakti; but it is not so after Its partial rising. So, be careful and escape from these dangers. Apart from this, keep up sincere prayers. Pray, pray with a travail heart unto the All Mighty Mother Kundalini Shakti, to save you from all pit-falls and dangers, and to take you, to lead you, unto the final Goal safely. Sincere prayers have a great value and they are responded too also.

8

KUNDALINI SHAKTI AS THE DISEASE

(One gets the diseases mentioned here owing to the Kundalini Shakti's wrong movements and when the Shakti is not kept in a normal state of working. These same diseases may also be brought about by some other causes. But the unhealthy state of the Kundalini Shakti is the main cause of many of the diseases).

In the previous chapter we have stated that in the vast majority of people the Kundalini Shakṭi rises up partly and unknowingly. When this partly-risen Shakti goes through the proper channel, viz., through the passage of the Sushumna to the Sahasrara, one enjoys pretty deep concentration of mind, deep emotions, bliss, and often gets inspiration in art, poetry, science, etc. But in many cases this partly-awakened Shakti rises up and moves by improper paths. The easiest route or path for Its escape is the downward course, in the form of sexual-enjoyments. The partly-risen Shakti makes Its dynamic-centre the Swadhisthana Chakra in the region of the testes, in males and in the place of clitories in females. It is the Kundalini Shakti that preserves the heat and cold of the body. The awakened Shakti often absorbs the excess heat or cold of the body. It also absorbs slow poisons and pains from the different parts of the body. When the Kundalini Shakti absorbs cold, Its activities become very dull, and Its movements become painful and unpleasant. When the Shakti with the absorbed cold moves towards the genitals, one feels looseness in the organ. In that region the nerves seem to be inactive and the genitals seems to be out of one's control. When the Kundalini Shakti rises up with the absorbed cold, through the front side of the body towards the stomach, one gets stomach pain and disorders. When the Shakti reaches the heart regoin, one feels heart troubles, and when It reaches the chest, one feels heaviness of the chest, i. e., one feels as if a big load were placed over the chest. When the Shakti reaches the lungs, one feels breathing troubles or the disease called "Asthma" is caused. When the same Shakti with the absorbed cold reaches the brain or head, one feels heaviness of the head with a dull brain and one suffers from attacks of cold. When the Shakti remains in or occupies the liver, the liver functions become bad and one suffers from too much of wind, etc. When the Shakti absorbs cold, Its movements from place to place will be very slow. Sometimes It remains in certain places and centres for days together as certain diseases.

On the other hand, when the Kundalini Shakti absorbs heat, It becomes too much heated and the heated Shakti generates a sort of hot-current and these currents travel to the different parts of the body. When the heated Kundalini remains in the Swadhisthana-centre, It sends the hot-currents constantly through the passage of the genitals and the anus. The hot-currents that pass through the genitals, bring irritation to the genitals, and one gets lascivious desires and thoughts. This irritation of the genitals, and the sexual desires and thoughts, secretes semen, and the secreted semen drips in drops automatically just to appease the heated Kundalini Shakti and to keep the tender urinal passage from dryness and damage. If the heated Kundalini Shakti remains for long in the Swadhisthana-centre and if one does not change the centres of the Shakti and if the loss of semen continues for long, it completely exhausts a person. The body of such a person becomes very lean and thin, and one is subject to various kinds of diseases, such as nervous debility, wet dreams, semen passing along urine unconsciously and unintentionally, conscious seminal discharges, gleet, pthysis, piles, jaundice, cough, dyspepsia, loss of memory, loss of mental and physical vigour, peevishness, fear, hatred, premature decay and death. The hot Kundalini-currents that pass through the passage of the anus, if not checked, heat and injure the tender nerves and the veins of the anus and improper blood circulation takes place, and the blood thus clogged round the anus goes out easily, and the disease called "Piles" is caused. Sometimes the hot Kundalini-currents gather in the lower abdomen and in the region of the urinal bladder. Then one feels rumbling noise, constipation, and intense burning sensation in the region of the spleen and the urinal bladder. The hot-currents heat the lower intestine constantly and thus dry up the faeces and one feels difficulty in evacuation. When these hot-currents travel up through the Saraswati Nadi and when they reach the region of the physical heart, one feels or gets heart palpitation and intense burning sensation in the heart, lungs and the stomach. From the stomach the hot-currents move up through the food-passage up to the region of the throat, and then one feels dryness in the throat, and one begins to cough suddenly for a while. The passage of the Saraswati Nadi above the chest or heart is very delicate and whenever there is a slight exposure to wind and cold weather, this upper portion of the Nadi becomes inactive. At such occasions, the hot-currents after reaching the heart-centre, instead of rising up towards the head, travel towards the left hand, through the connecting Nadi between the heart and the left hand and then the hand seems to be benumbed suddenly for a while, i. e., one cannot use the hand properly for sometime.

When the heated Kundalini-currents go up constantly through Ida, Pingala, Saraswati, and the Lakshmi Nadis to the head-centre, they keep the mind active and restless. Those that have no control over the mind and the Kundalini Shakti's currents, suffer much. The causes for dreams, insomnia, fickle-mindedness, etc., are due to these hot Kundalini-currents. Sleeplessness is only an effect of the hot-current's attack on the mind and brain-centre. By this attack many lose their vitality, they become peevish and get defective brains for lack of proper rest. By this restlessness many get worried, strain their brain, and get brain derangements or insanity. Many of these mental diseases can be mended by using wet *Coupinam* (loin cloth); viz., to keep the region of the anus including the genitals under cold water bandage all the twenty-four hours. Change the loin cloth every fifteen or twenty minutes. Those who suffer from wet dreams also can try this method with great benefit. This cold water bandage can be used in delirium. Applying ice to the regions mentioned will be very efficacious and highly beneficial in all mental diseases and brain disorders.

Kundalini Shakti absorbs pains from the different parts of the body and when It moves upwards and downwards in different directions, It appears as the moving pains and chronic diseases. When the Kundalini Shakti remains in the loins, one gets lumbago pains and chronic lumbago pains. When the Shakti travels towards the lower abdomen with the absorbed pains, one gets colic pain. When It rises up to the stomach, one gets severe stomach pains and when It remains there, one gets chronic dysentery, etc. When It goes to the heart one gets severe pains in the heart and one feels heart troubles, and when It goes to the lungs and the liver, one gets severe pains in the lungs and the liver. Sometimes the moving pain ascends to the head, and one gets severe headache and chronic headache. When a treatment is given for the pains to any particular part of the body, the Shakti moves to some other part of the body. These moving pains and chronic diseases are not completely cured by medicine. The medicines prescribed and taken, give only a temporary cure. This cure is only for a few days. The medicine taken acts on the Kundalini Shakti for some time and then again the normal health of the Shakti gets upset and the same pains or diseases reappear after a few days. The medical science has not yet found out the real causes of these chronic diseases and moving pains. Nor has it succeeded in rooting out the chronic diseases and moving pains completely. These diseases can be easily cured by purifying the Kundalini Shakti; i. e., by keeping the Shakti always in a normal state of working. This purification of the Shakti and keeping It always in a normal state of working can be easily done by means of Pranayama (given below) and by adjusting to food, drink, bath, weather or climate, etc. For, there is a great connection between food, drink, bath, climate and the Kundalini Shakti and Its movements (see chapter IX). This adjustment to food, drink, bath, climate, etc., is absolutely necessary. If not, these things always upset and disturb the normal health and working of the Kundalini Shakti.

Many spiritual aspirants, after some hard practices, get the above-mentioned diseases owing to the wrong movements of the Kundalini Shakti. Many people do not understand the causes of their diseases. The first and foremost thing a Sadhaka (spiritual aspirant) suffers from is stomach complaints or stomach disorders. Later on, one feels various other kinds of ailments. Many Sadhakas, without knowing the real causes of their troubles, go to the doctors for treatment. The doctors also without knowing the real secrets of the disease, prescribe certain medicines. And these medicines instead of helping and curing the disease often make the thing complicated. For, every medicine has its good and bad effects. Many aspirants by going after medicines have completely ruined their whole career. So, a Sadhaka must be very careful.

This is a simple Pranayama and it can be practised by one and all, irrespective of sex or age. If this Pranayama is practised regularly as directed, both the times, i. e., in the morning and in the evening, it will help to purify the Kundalini Shakti and will keep the Kundalini Shakti always in a normal state of working. Even chronic diseases can be rooted out by steady, long practice. The practice must be regular. It should not be left in the middle. Irregular practice will not bring the desired results or effects. This practice of Pranayama must be done always with an empty stomach. Let the place of practice be neat and clean, pleasant to sight and pleasing to mind. Sit erect in any convenient posture. Keep the trunk of the body, chest, neck and the head in a straight line. Thus seated, inhale slowly through both the nostrils. Contract the throat by bringing the chin back towards the neck. Then force the air upwards by dragging the stomach and the lower abdomen towards the spine and upwards. Hold the breath inbetween the heart and the throat. Hold the breath thus as long as possible and then by closing the left nostril by the ring and the little fingers of the right hand, exhale slowly and carefully, through the right nostril. Again, breathe-in through both the nostrils and after holding the breath inside as stated, breathe-out through the right nostril.

Thus breathe-out only through the right nostril for five minutes. Following the same process, breathe-out only through the left nostril instead of the right for five minutes. After practising for five minutes with the right nostril and five minutes with the left nostril for sometime, and when you feel pleasant and when you feel strength and confidence, increase the time by one minute. Gradually increase the time up to half an hour. This Pranayama can be practised for one full hour, i. e., half an hour to breathe-out through the right nostril and half an hour through the left nostril. This can be practised safely, provided one observes the rules of Yoga (see chapter VI, under the caption, "PRANAYAMA").

By this Pranayama one can kill laziness, drive off sleep and drowsiness and free the throat from the clogging of phlegm. By the aid of this Pranayama one can get rid of weariness and keep the mind always active. After long, steady practice of this Pranayama, one can dry the secreted semen, avoid wet dreams, and can take the Knndalini Shakti to higher levels, can develop the Saraswati and the Lakshmi Nadis, the two corresponding Nadis to Ida and Pingala in front side of the body, (see the chapter, "YOGA NADIS") and one can remove the heat and cold from the body and from the head-centre. By the practice of this Pranayama regularly for long, even the chronic diseases and moving pains can be rooted out. Even one can keep the body safe from the rigours of the coldest or the hottest weather.

These few lines in praise of this Pranayama are no exaggeration, it is by actual experience and after thorough test that I write about it.

9

KUNDALINI SHAKTI AND ITS CONNECTION WITH FOOD, DRINK, WEATHER, BATH AND BODY

In this chapter we shall deal with food, drink, weather, bath and body, and see their connection with the activities of the Kundalini Shakti. These things are greatly connected with the movements of the Kundalini Shakti. As has been said already in the previous chapters, it is the Kundalini Shakti that preserves the heat and cold of the body. When the food or drink taken is too much heat or too much cold-producing one, when the weather is too hot or too cold, when a bath is taken with too cold or too hot water, and when the physical body is too fat or too lean and thin, then these things affect the movements and the normal working of the Kundalini Shakti. So here, in this chapter, we shall take these points one by one and see how they act on the Kundalini Shakti.

KUNDALINI SHAKTI AND FOOD:—Every food eaten has its own effect on the Kundalini Shakti and Its movements. When the food taken is a cold producing one, the Shakti absorbs that cold within a few minutes and Its movements or activities become dull. When the activities of the Shakti become dull, Its action on the mind and the mind-functions becomes dull and one feels drowsiness. For, it is the Kundalini-currents which go up to the brain-centre through Ida, Pingala, Saraswati, and the Lakshmi Nadis that make the mind active. But, as an effect of too much cold-producing food, the force of these up-going Kundalini-currents becomes very feeble and their action on the mind becomes dull and inactive; and one will be inclined to drowsiness and sleep. That is why people, after eating a cold-producing food, are generally inclined to drowsiness and sleep. Many are overtaken by heavy sleep, even in spite of themselves. This is mainly due to the dull actions of the up-going Kundalini-currents and the Kundalini Shakti absorbing cold from the cold food eaten.

On the other hand, if the food eaten is too much heat-producing one, the Kundalini Shakti absorbs that heat and It becomes heated. The heated Shakti expands, as it were, and generates hot-currents. These hot-currents travel to the different parts of the body; and the whole body gets heated. The hot Kundalini-currents that go up through Ida, Pingala, Saraswati, and the Lakshmi Nadis, after reaching the head or brain-centre, heat the brain and make the mind very active and restless. And the hot-currents that pass through the genitals cause irritation in the organ and one will be subject to constant lascivious desires and thoughts and these desires and thoughts secrete semen and one will suffer from wet dreams or one will be forced to stoop to sexual enjoyment. Those who always take heat-producing food, cannot retain Brahmacharya (celibacy). They lose their Brahmacharya easily and they are easily irritated and tempted sexually. Those who take heat-producing food, suffer from mental troubles. Due to the hot Kundalini-currents, the brain becomes heated and one loses patience and temper very easily; one gets full of dreams and suffers from insomnia also. That is why when one eats heat-producing food, one suffers from sleeplessness; sleep becomes much less. One remains active because of the hot Kundalini-currents attacking the brain-centre constantly.

So food must always be via media, i. e., its effect should not be too much heat or too much cold-producing one. Both these extremes are detrimental to the normal health and working of the Kundalini Shakti. But one has to keep this great fact in mind always regarding food, that, one must adjust food as per the nature of the place and climate. In cold weather and in a cold place, heat-producing food will be a necessity. If not, the body cannot survive and the Kundalini Shakti cannot function normally. But the same food in a hot season or in a hot place is very dangerous and it will injure the body and the normal working of the Kundalini Shakti. So, one must adjust food as for time, climate, and suitability. This adjustment is absolutely necessary to enjoy good mental and physical health. If not, it is quite impossible to maintain the normal functioning of the Kundalini Shakti and that of the mind and the body also.

KUNDALINI SHAKTI AND DRINK:—Like food, too much heat-producing drinks or too much cold-producing drinks, are detrimental to the welfare and the normal functioning of the Kundalini Shakti. When the drink taken is cold and when it has a cold effect, the Shakti absorbs that cold. The activities of the Shakti and Its currents become dull and feeble. When the Kundalini-currents become dull, their action on the mind and the brain also becomes very dull and one feels drowsiness. That is why, when one takes cold-producing drinks, one is overtaken by lethargy and the mind and intellect are very slow to act. Then one's taste and tendency will be to idle away time or to go to sleep. One feels much discomfort. And if one always takes too much cold-producing drinks, one will develop certain diseases such as Asthma, etc.

On the other hand, when one takes too much heat-producing drinks, the Shakti absorbs that heat and It gets heated. The heated Kundalini Shakti generates hot-currents and these currents move to the different parts of the body and the body gets heated. The hot-currents that go to the head through Ida, Pingala, Saraswati, and the Lakshmi Nadis, make the brain heated and make the mind too active and restless. That is why, when one takes a cup of strong coffee or tea, the mind becomes active and restless. Sleep becomes much less. If one takes constantly hot drinks in hot climates, it is very injurious to the workings of the Kundalini Shakti and that of the mind and the body also. When the strength of the upward moving Kundalini-currents are very dull and feeble, one feels drowsiness or goes to sleep. And when the upward going currents are too strong, one will be in swoon. For example, when one takes a dose of strong intoxicating drink or poison, the Shakti absorbs that intense heat of the liquor or poison and It gets heated intensly. The strength of the up-going currents through Ida, Pingala, Saraswati, and the Lakshmi Nadis, is too strong or powerful and these over-power the brain and mind and one becomes unconscious. We have said already that the Kundalini Shakti is the central bodily power and It is the thing that preserves the heat and cold of the body, the bodily energy, and preserves the various effects of food and drink taken inside and distributes their effects to the different parts of the body through the nerve-currents. The food eaten or the drink taken, will take some time or hours to get thoroughly digested. Again to get the chyme and chyle converted into blood, takes nearly five days. So, if one says that the effects of food and drinks taken circulate immediately with blood in the system, it will be a wrong hypothesis. We feel the effects of a hot or cold drink or a dose of intoxicating liquor, immediately within a few minutes after taking it. How do the effects of these food and drinks mix and circulate through blood before the food and drinks are digested and converted into blood ? So there must be a separate centre, a power, to assimilate immediately the effects of the food and drinks taken and to circulate them throughout the whole body through the nerves (Nadis). And such a power and such a station is the Kundalini Shakti at Muladhara-centre. The effect of food and drinks taken are absorbed immediately by the Kundalini Shakti and the afferent and the efferent Kundalini - currents (nerve-currents) carry the effects in their essence form throughout the whole body. The good and bad effects of food, drink, alcohol and poison, etc., are not immediately circulated in the blood; first their essences are circulated among the nerve-currents in their subtle forms and after some days they have their effect in grosser forms in the system, i. e., through blood and body. It takes time for these grosser effects to mix and mingle with blood and the physical body.

So, drink also must be via media always to keep the normal functioning of the Kundalini Shakti and to keep the normal mental and the physical health. Like food, one must adjust drink also, as for time and clime. Those who live in very cold climates and in winter, have to take heat-producing drinks and those who live in very hot climates and in hot seasons, have to take cold-producing drinks. Apart from this, one has to know the suitability of a particular kind of drink as per one's constitution. This adjustment in drink is absolutely necessary for the welfare and for the up-keeping of the normal health of the Kundalini Shakti and that of the mind and the body also.

Kundalini Shakti and Weather:—As too much cold or heat-producing food and drinks affect the movements of the Kundalini-currents and the normal health of the Kundalini Shakti, mind and body, so also too hot or too cold climates injure the normal workings of the Kundalini Shakti, mind and body. When the weather is too cold, the body comes in contact with the cold weather and becomes cold. That cold of the body, the Kundalini Shakti absorbs and Its activities become dull. The Kundalini-currents that rise up towards the head through Ida, Pingala, Saraswati, and the Lakshmi Nadis, become very feeble and their actions on the brain and mind become very dull. So, in very cold climates the mind and the intellect cannot function properly. The Kundalini Shakti owing to the absorbed cold becomes slightly painful and Its movements (when It moves from one place to another) become very unpleasant and irksome.

Even in meditation and other kinds of mental work one cannot succeed. The mental work becomes insipid. One will be overcome by indolence, lethargy and sleep.

On the other hand if the weather is too hot that also is injurious to the normal health of the Kundalini Shakti. The body comes in contact with the hot weather. It becomes heated. The Kundalini Shakti absorbs that heat and It also becomes heated. The heated Kundalini Shakti generates hot-currents and these hot-currents go up to the brain, heat the brain, and make the mind active and restless. This heat and this restlessness of the mind exhausts the person. One cannot enjoy sound sleep or deep concentration of the mind. One gets tired soon in mental or physical work. If one lives long in too hot climates one suffers from various mental diseases. The cause is that the Kundalini Shakti lives heated always, and this heat of the Shakti and Its hot-currents heat the body and brain always and one suffers from various ailments. So, like food and drink, the weather also must be moderate to keep the Kundalini Shakti always in a normal state of working. When the weather is too hot, it is injurious and when the weather is too cold, that also is injurious to the normal functioning of the Kundalini Shakti. When the Shakti works under subnormal conditions, that is injurious to the mental and physical health of a person, and when the Shakti works under abnormal conditions, that also is very harmful to the mental and the physical health of a person. So to keep the body and the mind in normal health, the Kundalini Shakti must be kept in a normal state of functioning and to keep the normal health of the Kundalini Shakti, moderate climate is very congenial and helpful. If not, it is impossible to maintain good health of the body and that of the mind.

That is why people adjust automatically to food and drink, according to climate. Those who live in very cold climates take heat-producing food, drinks, spices, etc. They use very warm clothings, chimney-fire, etc. This adjustment is necessary to keep one healthy and happy. By these adjustments one retains perfect mental and physical health and the Kundalini Shakti will also function normally. If this adjustment is not made, one loses mental and physical health and one will be subject to various kinds of diseases. Similarly, those who live in too hot climates contrive certain plans and adapt certain methods in clothing, living place, food and drink.

They take cold-producing food and drinks and make the living rooms cool by washing the rooms with cold water, etc. As regards their clothing also they use thin cotton or silk clothes. These natural and automatic adjustments are necessary. As per the nature of the climate, the fauna and flora of places differ. Even in the same place the yield of fruits, vegetables and corn differ in different seasons. And man by using these different articles of food, fruits and vegetables in different season as for their availability, will be healthy and happy. According to the different climates, the customs, manners, and habits of different people of different countries and climates differ greatly. They differ even in their food and drink also. These differences are natural and they must be.

KUNDALINI SHAKTI AND BATH:—As too hot or too cold food, drink, and weather, upsets the normal health of the Kundalini Shakti and that of the body and mind, so also such baths upset or hinder the movements of the Kundalini Shakti and Its currents. When one takes hot water bath in a hot climate, the dody becomes heated and this heat of the body heats the Kundalini Shakti also. The heated Shakti generates hot-currents and those currents rising up to the brain through Ida, Pingala, Saraswati, and the Lakshmi Nadis, heat the brain and make the mind active and restless. Hot water bath will be very usefull in a very cold climate. There, it is a necessity. But hot water bath in a hot climate is very injurious. It injures the normal health of the Kundalini and that of the body and mind also. And one will be subject to various kinds of diseases. Similarly, cold water bath in a hot climate is very good and it will help in keeping the normal health of the Kundalini Shakti and that of the mind and the body also. But cold water bath in a very cold weather is injurious. It injures the normal workings of the Kundalini Shakti and Its currents. This upsetting of the Kundalini Shakti's working and Its currents, injure the physical and the mental health also. If one takes cold water baths in very cold climates, the Kundalini Shakti absorbs that cold and Its movements become dull, inactive and painful. When the Kundalini Shakti absorbs cold, It cannot rise to higher planes easily. It is very difficult to take the cold absorbed Kundalini Shakti to higher centres. So, even in bath one has to take precautions and adjust as per different places or climates and seasons. This adjustment is absolutely necessary, if one wants to keep the normal state of the Kundalini Shakti's working and that of the normal health of the mind and body.

KUNDALINI SHAKTI AND THE PHYSICAL BODY:– There is a very close connection between the gross body and the Kundalini Shakti. Let us see in what kind of body the Kundalini Shakti functions normally. The physical body of a person should not be too fat or too lean and thin. These are the two extremes. The physical body must be always inbetween fatness and leanness and thinness. In a fatty body the Kundalini Shakti works below normal conditions. It always remains dull and inactive. It cannot rise up to higher planes. The strength of Its up-going currents will be very feeble and as such, their action on the mind and intellect will be dull. That is why fatty people are generally dull and inactive. They are very careless in their customs and habits and are very fond of nice dishes and snoring. In a fatty body, Tamo-Guna predominates. In a fatty body the Kundalini Shakti cannot rise up to higher levels. It always remains in the lowest centre. So long as the Kundalini Shakti remains in the lower three centres in a person, food, sleep, and sex instincts predominate.

One will be wide-awake to the world and worldly things. Though fatty people are not easily tempted sexually, still they have great sexual hankerings but as the Kundalini's action on the mind and the mind's action on the senses are slow, they are not easily tempted sexually and they do not lose semen soon.

Whereas in a lean and thin body the Kundalini Shakti remains heated and very active. The heated Kundalini Shakti generates hot-currents and these hot-currents going up to the brain heat the brain and make the mind active and restless. This constant heat of the Kundalini Shakti and the hot-currents make the body lean and thin. Apart from this, a major portion of the currents of the Kundalini Shakti pass easily through the passage of the urethra canal. And these hot-currents passing constantly through the genitals, cause irritation in the genitals and one will be subject to sexual desires, thoughts and acts. These desires and thoughts and the sense-irritations secrete semen and the secreted semen passes out in small drops. This constant loss of semen makes the body lean and thin. So, people of lean and thin bodies are very active, very sensitive, and lose their temper easily. Lean and thin people are subject to lust, greed, anger, etc.

These people are very easily tempted sexually also. The sex impulse and instincts remain very sharp with these people and they lose their semen very easily. So, people of lean and thin bodies cannot retain perfect Brahmacharya (celibacy); so also the people with fat bodies. For, real Brahmacharya can be observed only when the Kundalini Shakti ascends above the heart-centre fully. In a fatty body the Kundalini Shakti cannot function normally and rise up to higher centres. In a lean and thin body the Kundalini Shakti functions abnormally and hence It cannot rise up fully to higher planes. Only It sends hot-currents, which injure the body and mind. So, the body must be always inbetween fattiness and leanness and thinness. In such a body the Kundalini Shakti and Its afferent and the efferent-currents function normally. When these things function normally, such a man enjoys perfect mental and physical health. And for such a man there is progress in the spiritual and in the material world.

10

THE KUNDALINI SHAKTI AS THE THREE GUNAS

We have already informed you in the second chapter that the Creative Power of Brahman called Prakriti Shakti consists of three Gunas, viz., Sattva, Rajas and Tamas. These three Gunas are not only the qualities of the Prakriti, but these are Its very substance from which emanates this visible universe. There is not a single created thing in this universe which is devoid of these three Gunas. The Gunas prevail everywhere and in everything. And as per the predominance of these Gunas the differences between a thing and a thing, and between a man and a man, take place. Though all the three Gunas prevail in a person, yet all of them do not work and operate equally. Any one of these Gunas predominates over the other two. And as for the predominating Guna, the ability, character, purity, and power, differ between the created beings. So, all the differences seen and all the varieties observed are only due to the different manifestations of these Gunas. It is the Gunas that divide and differentiate. When these three Gunas remain in equilibrium, it is Pralaya (involution). The Gunas remain in their quiescent form and in equality before the creation. When these Gunas with the ripening of *Karma* make a stir and when the balance gets upset, evolution takes place. So evolution means disturbance of these Gunas and the Gunas losing their equipoise.

Of these three Gunas, Sattva reveals the real nature of the Spirit or Consciousness. The greater the presence or manifestation of the Sattva-Guna, the nearer will be the approach to the Pure Consciousness. Sattva-Guna brings light and it enlightens. Rajas binds one to activity. It drags one to ignorance and leads one to pomp and show. It always wants to make a display of everything. Rajo-Guna works on Sattva-Guna to suppress Tamo-Guna or it works on Tamas to suppress Sattva-Guna. In the former case, it works towards the freedom of a person and in the latter case, it binds one fast to ignorance and bonbage. Tamo-Guna binds one in ignorance. It hides, it veils Consciousness as it were. Tamo-Guna predominating in a person, the lower descent of the Consciousness is made and with the

Sattva-Guna predominating, the higher ascent of the Consciousness takes place. Through Sattva-Guna the passage to Chit (Consciousness) is made.

The Supreme Consciousness or Spirit is above and beyond the three Gunas. The Gunas are only the inherent substances of the Prakriti Shakti. The Prakriti or the Kundaḷini Shakti in Its descent becomes grosser and grosser, and It evolves mind, Akasa, air, fire, water and earth. All these elements are permeated by the three Gunas. We have already enumerated the six centres or Chakras in the human body corresponding to mind; Akasa, air, fire, water and earth. In the earth-centre or Muladhara Chakra the Kundalini Shakti becomes the grossest and It remains there in Its dynamic form. The kinetic-centre of the Kundalini Shakti in the human body is the Muladhara Chakra. When the Kundalini Shakti remains in the lowest centre in Its grossest form and when It always takes the downward course instead of the upward, in such a person, Tamo-Guna prevails. The ascent of the Shakti to higher planes means going nearer to Consciousness and there Rajas and Sattva-Gunas predominate.

In the human body, every centre or Chakra has its own particular energies working peculiar to itself. And when the Kundalini Shakti ascends from one centre to another, It works the particular energies of these centres. If the energies that work in these particular centres are bad, the influence and the action of the Kundalini on the mind will be bad. As we have stated already, it is the Kundalini Shakti that acts on the mind and body. It is the Kundalini Shakti that gives light and energy to mind and body. It is the Kundalini, which is the source of all knowledge of the past and the present. All knowledge of the past aeons and aeons of births and deaths remains in the Kundalini Shakti in its subtle and causal forms. So the change of the Kundalini Shakti's working centre brings change in the mind also. As per these changes, the desires, thoughts and acts of a person differ. The Kundalini Shakti in Its descent loses Its subtleness and subtle powers behind every Chakra, but in Its ascent or return journey, It goes on gaining Its lost powers and It becomes purer, finer and stronger. Along with this change of the Kundalini Shakti, the latter's influence and action on the mind also changes and the mind becomes purer, subtler and stronger and the hidden miraculous powers come into action naturally.

When the Kundalini Shakti remains in the lowest-centre, viz., Muladhara Chakra, and when It always takes the downward course in the form of sexual enjoyments, Tamo-Guna predominates in a person. For, the vast major portion of the generated Kundalini Shakti's energy goes away through every sexual enjoyment and the upward-going currents of the Shakti will be very feeble and negligible. So the action of the Kundalini Shakti or Its currents on the brain and mind will be very dull. Besides this the energies that work in the Muladhara Chakra are such that they make one live attached to the senses, world, and worldly objects. One will be in utter ignorance. The taste and tendency of such a person will be heedlessness, indolence and inertness. One cannot have the high ideals of life. The idea of Dharma (righteousness) will not appeal and prevail. The high ideals of life and Dharma will not reflect in the mind of such a person. Such a person can do anything and everything, without the least prick of pure conscience. A man of Tamo-Guna can easily rule the dictates of his pure conscience and can tell lies, deceive others, commit murder, adultery, robbery, etc., without the least scruples. Such a person will be very selfish. He wants only his own gain and comforts.

In such a person the mind always works on low objects and mundane things. In a Tamo-Guna person there will not be any awakening of spiritual consciousness.

On the other hand, when one restrains the downward flow of the Kundalini-currents and when one tries to observe Brahmacharya and when the Kundalini Shakti and Its currents flow upward, in such a person, Rajo-Guna predominates. For, the strength of the currents that go upward being strong, they keep the mind and brain active and restless. When the Kundalini Shakti ascends fully or partly and remains inbetween the Muladhara and Anahata Chakras, in that person, Rajo-Guna predominates. Such a person becomes very active. He cannot keep quiet. He must be doing something or the other. The taste and tendency of such a person will be for making a name or fame, and for amassing wealth, etc. When Rajo-Guna predominates in a person, he is awake both to the world and to Dharma (religion). Such a man understands the high ideals of life and, at the same time, feels attached to the senses, sense-pleasures, and to the evanescent things. The idea of good and bad, virtue and vice, Dharma and Adharma, etc., will have meaning and value in the person and whenever there is any digression from the right path and whenever he commits sins and sinful acts, there will be a prick of the pure conscience. Still, the man of Rajo-Guna, as he has not gained the purity of the heart and mind, and being actuated by selfish motives can commit wicked deeds, can tell lies, deceive others, and do so many bad things. For every such wrong act, he has to suffer and has to pay a heavy penalty without any delay. The spiritual consciousness awakens in the person of Rajo-Guna, but it is mild.

When the Kundalini Shakti rises fully and goes above the Anahata Chakra (heart-centre) in a person, Sattva-Guna predominates. All the evil influences and all the bad energies displayed by the lower Chakras get absorbed in the Kundalini Shakti. They have no more separate existence, and they do not influence either the Shakti or the mind. One will not get bad desires and thoughts. For, the energies that work above the heart-centre (Anahata Chakra) are very good and the Kundalini Shakti working on them, will produce good results, and the actions of the Kundalini Shakti on the mind are also very good, and it produces good, noble, and high desires, thoughts and acts in a person. So, when the

Kundalini Shakti remains above the heart-centre, the whole character, the effort and attitudes, the taste and the tendencies, the angle of vision and the outlook of this universe, change in a person. A man of Sattva-Guna becomes kind, gentle, truthful, chaste, God-loving and God-fearing. He becomes perfectly unselfish and gets real dispassion for the mundane things. The worldly things, sense-pleasures, and everything worldly become insipid. A man of Sattva-Guna tries to see and feel Divinity and the Divine Hand in and through everything. Such a person loves all humanity and all the living creatures. He loves all and serves all without the least sort of attachment and without the least hankering after the services he does. These are the real and true people, the very salt of the earth. With these people the idea of Dharma and Adharma, virtue and vice, good and bad, etc., remains very keen and whenever there is any digression from the right path even to the smallest extent the prick of the conscience is very strong and severe. Such persons feel too much pain over small slips from the right path.

When the Sattva - Guna predominates in a person, the whole effort of such a man will be to think of God, to commune with God, and always to live with God. One engages the mind always in deep meditation, Jap, singing the glory of God, mixing with pure and holy company, etc. These things become quite a natural thing for a Sattva-Guna man and he takes great delight in these things. God-realization becomes easy for a man of Sattva-Guna. So until and unless the Kundalini Shakti fully rises above the heart-centre, Sattva-Guna will not predominate in a person and one will be away from God and God-realization. As we have explained, every living being is in possession of these three Gunas, but their influences and their workings on the mind entirely depend upon the movements and the activities of the Kundalini Shakti. So It is the Kundalini Shakti that acts upon the mind as the three Gunas.

The workings, the actions of the Kundalini Shakti on the mind as the three Gunas and the state of conscience one feels, the refinement and the purity of the mind one gets, under the influence of these three Gunas, can be compared to the three grades of scales, used by the charcoal dealers, by the sundry shop-keepers, and by the Goldsmiths and Chemists.

In the Indian villages they use a very rough kind of scale, to weigh firewood and charcoal.

This scale is very rough and tough. And if there is a difference of one or half a pound, this or that side, it will not make any difference. Likewise, when a man or when the mind is under the influence of Tamo-Guna, such a man or mind will not make much difference between virtue and vice, Dharma and Adharma, good and bad, etc. The customs, habits, etc., of such a man will be very rough and tough. There is no refinement, no good taste. Even in his food and drinks, he is careless, and he can eat and digest anything and everything, even by eating food untimely. A Tamo-Guna man even after a heavy meal, can take a good quantity and relish a delicious dish if given. This irregularity in eating will not upset him. For, the body, Nadis, and mind, have not gained purity and refinement in him. In a refined body, the Nadis, mind, senses, and all the bodily functions remain very subtle and quick to act, but they remain in a crude or rude form in the unrefined and impure body, Nadis and mind. So a Tamo-Guna man can tolerate all these irregularities.

The mind under the influence of Rajo-Guna, can be compared to the second grade of scale, used by the sundry shop-keepers to weigh gram, salt, Dal, wheat, rice, etc. This scale is finer than the first one. Even then, whenever there is a difference of one or two Tolas this or that side, it does not make much difference. Likewise, the customs and habits of a man of Rajo-Guna, are more refined than those of the Tamo-Guna. Still the man of Raja-Guna does not gain the full purity of the mind, Nadis, and that of the body. So, the mind of a Rajo-Guna man does not react and there will be less revolting of the conscience, whenever there is any digression from the right path. A Rajo-Guna man even efter a heavy meal can take something with relish when a delicious dish is given. Even then, this excess in eating will not upset the system. This is because the body, Nadis, and the mind are not purified and refined, and they can tolerate these irregularities

When the mind is predominated by Sattva-Guna, the body, Nadis, and the mind, become highly purified. They become pure and refined. The idea of good and bad, virtue and vice, Dharma and Adharma, remain very keen and quick to act. A little digression from the right path becomes too painful, and the conscience pricks. One feels very miserable for every wrong act and slip from the right path. The man of Sattva-Guna cannot act like the Rajo-Guna man. Even his habits and customs remain very refined. Every slight change in food, drink, weather, etc., will at once make an indication in his system. He cannot eat and drink anything and everything untimely. Nor can a man of Sattva-Guna mix with each and every kind of man. The evil company, the vulgar company and even its very sight, become very painful to him. This purity and this refinement of the body, senses, Nadis, and the mind of a Sattva-Guna man, can be compared to the third kind of scale used by the Chemists and the Goldsmiths. In this scale a little difference this or that side, will be indicated at once. It remains very accurate and there cannot be any difference.

11

LIGHT ON CERTAIN POINTS OF DOUBT AND CONTROVERSY

In this chapter we shall take certain points of doubt and controversy and try to throw light on them.

(i) The first question of doubt is as regards the full rising of the Kundalini Shakti to the Sahasrara and then Its coming down to the lowest-centre, Muladhara.

(ii) The second question of doubt is as regards the static-centre of the Kundalini Shakti.

(iii) The third question of doubt and dispute is as regards the seat of the Kundalini Shakti and the location of the Muladhara and the Swadhisthana Chakras.

(iv) The fourth question of doubt and controversy is as regards the mind, mind-stuff (Chitta), the seat of mind-stuff, the different planes of the mind, and the desires and thought-functions.

We shall take these points one by one and try to throw light on them.

(i) The full rising of the Kundalini Shakti to the Sahasrara and then Its coming down to Muladhara Chakra :—

The full-risen Kundalini Shakti, after reaching the fifth-centre, viz., Visuddha Chakra, in the region of the throat, can never come down to the Muladhara Chakra again. When the Kundalini Shakti lives inbetween the Muladhara and the Anahata Chakras, It has Its upward and downward marches. So long as the full-risen Kundalini Shakti does not cross the Anahata Chakra and reach the Visuddha Chakra, It will be moving up and down between the Anahata and the Muladhara Chakras. By this kind of rising up and coming down of the Kundalini Shakti, one experiences certain visions, but one does not gain anything permanently. When the Kundalini Shakti remains in the Anahata Chakra, one is inclined to good and noble desires, thoughts, and acts. Then, only the energies of the Anahata Chakra work and all the energies of the lower centres remain merged in the Kundalini Shakti. But when the Shakti descends to the lower Chakras, their activities and energies revive again. When the Kundalini, after reaching the Anahata Chakra, returns to Muladhara Chakra again, the bad Vrities (bad energies) of the latter Chakra influence the mind. So there is no permanent gain even by the full rising of the Kundalini up to the Anahata Chakra. But when once the full-risen Kundalini Shakti rises above the Anahata Chakra and reaches the Visuddha Chakra, the fifth-centre, It can never come down either to Anahata Chakra or to any of the lower centres. Then the Shakti makes Visuddha Chakra, Its permanent centre of operation, till It is made to rise to Ajna Chakra. With the full rising of the Kundalini Shakti to Visuddha Chakra one gains some thing permanently. When the Kundalini Shakti reaches the Sahasrara, one attains Samadhi.

In the vast majority of the human beings the Kundalini Shakti rises partly instead of fully. This partly-risen Kundalini Shakti even after reaching Sahasrara comes down to the lowest centre, viz., Muladhara Chakra, step by step, after giving a little felicity to the man. One cannot retain the partly-risen Kundalini Shakti for long, either in the Sahasrara or in any of the intermediate Chakras. To raise the Shakti fully to Sahasrara takes a long time. It is a life-long struggle with many even with continuous hard labour. Where there is right effort and when that effort is continued, the power, the strength, and the quantity of the rising Shakti increases, and along with it the duration of the stay of the partly-risen Shakti in the Sahasrara, and the mental bliss also steadily increases. Until and unless the Kundalini Shakti fully rises to Sahasrara one cannot get salvation and one cannot enjoy the full bliss of the Nirvikalpa Samadhi.

(ii) THE STATIC-CENTRE OF THE KUNDALINI SHAKTI :—

Prakriti Shakti or the Creative Power of Brahman (Supreme Spirit) working in the living body is called the Kundalini Shakti. There is no difference between Brahman and Its Shakti (Power). These are like the obverse and the reverse of the same coin. Where there is one, there is the other also. In creation, the Shakti apparently descends and divides. Though It differentiates and divides apparently through different names and forms, still, It retains Its static-centre always in that Supreme Being. Sahasrara is the centre and the seat of Paramatman (Supreme Spirit) in the breathing body. Here, in Sahasrara, the Kundalini Shakti is one with the Supreme Spirit. In evolution, It becomes grosser and grosser, when It evolves mind, Akasa, air, fire, water and earth. There are the six corresponding Chakras (centres) in the human body called Ajna, Visuddha, Anahata, Manipura, Swadhisthana and Muladhara. When the Kundalini Shakti evolves the earth Tattva, It becomes the grossest and remains here in Its last Tattva (earth).

Muladhara is the seat of Kundalini Shakti in an ordinary man. Here, in this Chakra (centre), the Kundalini Shakti remains in Its dynamic form. When the Shakti ascends fully and leaves Muladhara centre, Its centre of operation changes from the Muladhara. Whatever centre the full-risen Shakti occupies, that particular centre (Chakra) becomes the centre of Kundalini Shakti's operation. The lower centres thus left by the Kundalini Shakti become completely inactive and extinct and their energies get absorbed in the Kundalini Shakti. Thus, when the Kundalini Shakti goes on ascending, step by step, Chakra after Chakra, It goes on absorbing all the different elements and the energies that work in the different Chakras. When It reaches Sahasrara, all the elements and all the energies of the six Chakras get completely merged in the Supreme Spirit along with the Kundalini Shakti Itself. That is how Nirvikalpa Samadhi takes place.

(a) One gets Samadhi only when the Kundalini Shakti rises fully to the Sahasrara from the

Muladhara Chakra. If Muladhara Chakra were the static-centre of the Shakti, then Nirvikalpa Samadhi would be impossible. For, if the Shakti has Its static-centre in the Muladhara Chakra, It cannot rise up fully to Sahasrara leaving Its static centre.

(b) If Sahasrara is not the static-centre of the Kundalini Shakti, then It must come down to the lowest centre even after reaching Sahasrara. Whereas, the full-risen Kundalini Shakti, when It once merges in the Sahasrara in an ordinary being, It can never come down to any of the lower centres (Chakras).

(c) If Sahasrara is not the static-centre of the Kundalini Shakti, then the lower Chakras (centres) must operate even after the full rising of the Kundalini Shakti to the Sahasrara. Whereas, as soon as the Kundalini Shakti leaves Muladhara Chakra and ascends to higher Chakras, the Chakras thus left become extinct. They function no more. When the Kundalini Shakti reaches Sahasrara and when one experiences the Nirvikalpa Samadhi, all the bodily functions including breathing and even the heart beats stop. If, on the other hand, the static-centre of the Kundalini Shakti were the Muladhara, then this complete stopping of all the mental and bodily functions in Samadhi would not be possible.

(d) Though the dynamic-centre of the Kundalini Shakti is Muladhara in ordinary beings, yet, this dynamic-centre goes on changing along with the full rising of the Shakti from centre to centre and the lower centres thus left by the Kundalini Shakti become completely inactive and extinct. If the static-centre of the Shakti were the Muladhara, then this extinction could not take place. This shows that though the dynamic-centre of the Kundalini Shakti, in ordinary beings, is the Muladhara Chakra, Its static-centre is always the Sahasrara.

(iii) THE SEAT OF KUNDALINI SHAKTI AND THE LOCATION OF MULADHARA AND THE SWADHISTHANA CHAKRAS :—

The third point of dispute and disagreement with the different persons and books that deal with the Yoga-practices, is regarding the seat of Kundalini Shakti and the location of the Muladhara and the Swadhisthana Chakras. No doubt, all the Tantric and some of the minor Upanishads that deal with Yoga and Yoga-practices admit the workings of the Kundalini Shakti and Its six working centres. All people who have practised

Yoga and all the books that deal with Yoga-practices, admit the different Chakras of the body and the Kundalini Shakti's ascent above and beyond the six Chakras, viz., to Sahasrara, which brings Samadhi or Illumination. But as regards the actual seat of the Kundalini Shakti and the location of the Muladhara and the Swadhisthana Chakras, many of them differ. There is reason for these differences in opinion.

Firstly, many do not seem to have watched and verified the movements of the Kundalini Shakti thoroughly. Secondly, many do not seem to have watched the movements of the Kundalini Shakti from the very inception. So, many seem to have missed the first starting point of the Kundalini Shakti. We have stated already in the previous pages that the particular centre in which the Kundalini Shakti lives and operates becomes very active and energetic and the centre which It leaves becomes inactive and extinct altogether. When the Kundalini Shakti leaves a particular centre (Chakra), It absorbs all the forces or energies that work in that particular centre and the centre thus left becomes totally untraceable. So, it is natural for the persons who did not watch and observe the movements of the Kundalini Shakti in the very beginning and who began to feel and observe Its activities in the middle, miss the first point and find It working either in the Swadhisthana or Manipura Chakras. Actually the seat of the Kundalini Shakti, in an ordinary man (in whom the Kundalini Shakti has not risen to higher Chakras), is Muladhara Chakra, i. e., the approximate meeting place of the anus and the urethra canal. This place is the seat of the Muladhara Chakra also. Those who miss this point, will fiind the activities of the Kundalini Shakti in the Swadhisthana Chakra, viz., the region of the testes; i. e., the place where the root of the penis and the testicles meet. Those who miss to observe the activities of the Kundalini Shakti even in this centre, will find Its activities in the Manipura Chakra, which is in the region of the navel. So, this lack in observation, brings the confusion regarding the actual seat of the Kundalini Shakti and that of the lower Chakras.

In the book dealing with, "THE CHAKRAS" (written by Rev. C. W. Leadbeater, published by The Theosophical Society, Adyar, Madras; on page number three and figure number one), the author has marked the second Chakra in the region of the spleen. And he calls this centre as the "Spleen Chakra". This is a gross blunder.

'We have explained elsewhere in this book that the Kundalini Shakti ascends and enters the Sushumna Canal through three different routes. Apart from these routes the Kundalini Shakti often ascends through wrong directions (see the chapter: 'KUNDALINI AS THE DISEASE'). Sometimes It ascends through the urinal passage up to the region of the urinal bladder and then to the region of the spleen and makes Its temporary stay there. The Kundalini Shakti, in Its wrong movements, not only stays temporarily in the region of the urinal bladder and spleen, but also It stays sometimes temporarily in the region of the heart, lungs, liver, etc. Thereby these places do not become the Chakras of the body. These places are Its temporary staying places and one experiences this owing to the wrong movements of the Kundalini Shakti. The Kundalini Shakti cannot stay for long in any one of these said places for more than a few hours or days at some occasions. Mr. Leadbeater seems to have felt this wrong movement of the Kundalini Shakti, but he seems to have totally failed to account for and explain the real facts fully. He does not seem to have watched the different movements and activities of the Kundalini Shakti and, in a hurry, has proclaimed this wrong thing and has committed this blunder and caused confusion among the people. Perhaps he wanted to claim some originality for his Chakras. There is already confusion regarding the Kundalini Shakti and the Chakras and by this kind of confusing statements he has made the confusion worse confounded. If Mr. Leadbeater takes spleen centre as a Chakra, then he ought to have taken the physical heart, the lungs, and liver, etc., as so many other Chakras. Perhaps Mr. Leadbeater has not felt the activities of the Kundalini Shakti in the heart (physical), lungs, and liver, etc., hence, he has not marked them as the seats of other Chakras.

(vi) MIND, MIND-STUFF (CHITTA), THE SEAT OF MIND-STUFF, THE DIFFERENT PLANES OF THE MIND AND THE THOUGHT-FUNCTIONS :—

The fourth point of dispute and misunderstanding is as regards the mind, mind-stuff (Chitta), the seat of mind-stuff, the different planes of the mind, and the thought-functions. As I have written a separate book on this subject: "THE MYSTERIES OF MAN, MIND & MIND-FUNCTIONS", I shall deal with the subject here, briefly.

Mind is a subtle thing and it works in the brain centre. The mind has different functions.

When it receives and rejects an idea, it is called mind (Manas). When it discriminates, decides and brings knowledge of a thing, and when it distinguishes a thing from a thing, right from wrong, pain from pleasure, good from bad, etc., it is called intellect (Buddhi). When the mind identifies itself with the gross body, it is called the ego (Ahamkara). When the mind makes the body and the senses work, it is called the will (Ichcha). When the mind attends to and works the different senses, it is called by the name of the different senses. As a matter of fact, the same mind according to its different functions, is called by different names. The mind by itself is inert. It cannot act by itself. It gets its life from the Jivatman (individual Self). The mind experiences the external world through the gross and the subtle senses; and the Jivatman knows the external world through Its instrument, mind. As such, the mind is only the instrument of the Jivatman.

The mind has three planes of working. It functions from the three different planes, viz., conscious, subconscious and unconscious planes. The conscious plane of the mind is the brain-centre. The subconscious plane of the mind is the heart-centre (physical). The unconscious plane of the mind is the Muladhara-centre. Kundalini Shakti Itself is the Chitta (mind-stuff) residing at Muladhara in an ordinary being. All knowledge, human and Divine, of past and present, lives with the Kundalini Shakti at Muladhara in its causal form. The knowledge of an idea, desire, thought, and incident, etc., remains in the conscious plane of the mind in a subtle form for sometime. And if that subtle knowledge is not recalled or repeated again, it sinks down to the subconscious plane of the mind and remains there for sometime in a subtler form. If that same knowledge is not recalled or repeated, it sinks down to the unconscious plane of the mind (mind-stuff) and remains there in its causal form. The memory and the knowledge of an idea, desire, thing, or event, which one gets without any deep thinking, is from the conscious plane of the mind. The memory and the knowledge of an idea, desire, thing, or event, which one gets after a deep thinking, is from the subconscious plane of the mind. There are certain things, events, desires, and thoughts, which one does not get into memory even after thinking deep for hours together. This knowledge has gone down to the unconscious plane of the mind (mind-stuff) and lives there in its causal form. Though one cannot get the knowledge of a thing from the unconscious plane of the mind, still the thing is not lost for ever. It remains there in its causal form. This vast accumulated knowledge of aeons and aeons of births and deaths can be fully known after gaining control over the mind and Kundalini Shakti. When the Kundalini Shakti partly rises to the Sahasrara some get inspired in art, poetry, etc. Then, these people get access to this hidden store house of all knowledge. The partly-risen Kundalini Shakti's currents that rise up through the Saraswati Nadi, take certain subtle thoughts automatically into the brain-centre. And people give utterances spontaneously to those ideas as they rise from the Kundalini at Muladhara to the head-centre. These spontaneous out-bursts of certain ideas with deep rooted meanings, people call inspiration. These automatic thoughts that rise up along the Kundalini-currents, greatly tell upon the character of a man. As per the nature of these automatic thought-currents that rise unconsciously, a man becomes good or bad. One gets the material for the dream-world from the unconscious plane of the mind. When the automatic thought-currents of the Kundalini Shakti work in sleep, one gets dreams.

The books on Tantra are replete with the idea of the four stages of a sound, or letter, before it is uttered or expressed, i. e., before it becomes a gross sound. They call these Para, Pashyanti, Madhyama, and Vaikhari Shabdas. Every sound or letter before it is uttered by a man, lives in its causal state with the Kundalini Shakti at Muladhara. When by willing or by an external suggestion, the particular letter or sound makes a stir and when its move is inbetween the Muladhara and the Manipura Chakras (in the region of the navel), the sound is called Pashyanti Shabda. The Para and the Pashyanti states of a sound are very subtle, and, as such, ordinary people cannot understand these at all. This can be known only by a Yogic-mind (subtle and pure mind). When the same sound or letter from the region of Manipura reaches the heart-centre (physical), that sound is called the Madhyama Shabda. Here the letter or sound becomes grosser and an ordinary man comes to understand of it in a subtle form. One becomes conscious of the subtle sound or letter. When the same letter or sound reaches the throat and gives expression in the form of gross speech, it is called the Vaikhari Shabda. This process of getting a sound or letter from its causal state into gross form, has become a natural and automatic process with the vast majority of beings, and they have completely forgotten the process. Besides this, to know the subtle and the causal aspects of a sound is beyond the grasp and understanding of an ordinary being.

Kundalini Shakti is the mind-stuff (Chitta). It is the store'house of all the vast knowledge of a man. In the different centres of the body, different subtle energies prevail. And the Kundalini Shakti living in any particular centre, works those particular energies and this working of the Shakti on the available different energies, influences the mind also. For, it is the Kundalini Shakti that supplies energy to the mind and the latter is fully influenced by the former. When the Kundalini Shakti ascends, step by step, It loses its grossness and becomes purer and finer; so also the mind. With the changing centres of the Kundalini Shakti the centre of Chitta also changes. And when the Kundalini Shakti reaches Sahasrara, It regains Its causal form or state and becomes one with the Supreme Spirit. With the merging of the Kundalini Shakti in the Supreme Spirit, the mind and mind-stuff also merge completely. That is why in the state of Nirvikalpa Samadhi there are no traces of mind, mind-stuff, desires and thoughts. In that state of Samadhi the Supreme Spirit by Itself alone remains. So, the mind-stuff (Chitta) is the Kundalini Shakti Itself. If this be not a fact, there is no reason why the mind and mind-stuff should also merge fully when the Kundalini Shakti reaches Sahasrara and merges in the Self in the state of Nirvikalpa Samadhi.

The seat of Buddhi (intellect) is the head-centre. The intellect works in the brain. All the decisions, all the discriminations, and all the distinctions between good and bad, pain and pleasure, virtue and vice, gain and loss, etc., work in the brain-centre. The willing faculty and all the emotions such as lust, greed, anger, pride, love, hatred, pain, pleasure, awe, reverence, fear, attachment, selfishness, etc., work in the heart-centre. The heart-centre is the seat of ego consciousness. But the store'house of knowledge or the mind-stuff is the Kundalini Shakti at Muladhara Chakra. Kundalini Shakti is the source and the store'house of all the mental and the physical energies of a man.

THOUGHT-FUNCTIONS:—Now, let us deal with thought-functions. Let us see how a thought arises in the mind and how the mind gets the knowledge from the mind-stuff (Chitta). An imprint of an act, event, or desire, is the causal state of a past gross act, event, or desire. When an imprint develops, it gives external expression in the form of speech or physical action through the senses and the body. A desire arises in the mind first and then it develops into thought and a thought into an act.

A desire arises in the mind on account of the following causes:—

1. By the willing process.
2. By the mind's mad rambles over the past subtle desires, acts, or events, the impressions of which remain in the conscious and the subconscious planes of the mind.
3. By sense-irritations.
4. By the Kundalini Shakti's-currents carrying automatic subtle desires from the mind-stuff (Chitta).
5. And by the senses coming in contact with the external sense-objects.

1. THE WILLING PROCESS:— When one wants to think of a particular subject, thing or event, that subject, thing or event one sees mentally in a very subtle form and then wills for it. This

willing takes place in the mind in the form of a particular suggestion either in the brain or in the heart-centre. This suggestion is nothing but the past impression of an act, desire, or event, which remains in its subtle or causal form in the conscious and the subconscious planes of the mind. Or one may will a particular subject, thing, or event, owing to external stimulus. The mind with the particular suggestion sinks down to the mind-stuff at Muladhara in ordinary people. In the mind-stuff (Chitta), all the past impressions of a subject, thing, or event and their knowledge are kept arranged in separate pigeon-holes as it were. And every suggestion or stimulus, internal or external, is only an attempt to bring this knowledge from the mind-stuff into the conscious plane of the mind. This suggestion is just like throwing a stone into the calm water surface of a lake. No sooner does the stone reach the water, than it produces a series of big and small waves and ripples. Likewise, the mind with the particlar suggestion or idea, strikes at the mind-stuff and makes a stir, or makes a search in the mind-stuff. And when it finds out the particular pigeon-hole and the required knowledge it comes back. When the idea willed makes a search or stir in the mind-stuff and when the mind rises up with the knowledge from the mind-stuff (Chitta) and when this move is in-between the Muladhara and the Manipura Chakras, ordinary people cannot understand it. Because the process is very very subtle. When that same idea or suggestion willed reaches the heart-centre (seat of Jivatman or the individual Self), one becomes conscious of the subject, thing, or event willed. The subtle desire becomes a gross desire here. When the same desire rises up and reaches the brain-centre, the desire becomes a thought. Along with the thought, the intellect, ego, and will, come into action and a series of successive thoughts pertaining to that one particular idea willed, take place in the mind and the whole knowledge of that particular idea willed, appear in the brain-centre from the mind-stuff. Thus, by the willing process, a variety of thoughts pertaining to all the five gross and subtle senses take place in the mind. Mind you, all these lengthy processes explained, take place in the mind within no time and, as such, to detect these most subtle thought-functions by ordinary people is quite impossible. It will be beyond their power, grasp and notice. But when the mind becomes pure and subtle, and when one studies and watches constantly the mind and thought-functions, only then one can understand these subtle movements of the thought-currents and their functions. This process, i. e., the time taken by the mind to get the required knowledge from the mind-stuff differs with different people, as for the purity and subtleness of the mind. When a man speaks fluently many do not follow him. They only hear the sound or speech but there is no understanding of the words. For, persons who possess dull minds, and those persons in whom the activities of the mind are slow, fail to get knowledge so quickly from the mind-stuff, as they go on hearing the external speech. So they cannot understand the speech.

The desires and thoughts that take place in the mind by the willing process can be controlled to a great extent. One consciously wills for certain things, and then the desires and thoughts for these particular things take place in the mind. One wants these desires and thoughts, and so they come. If one does not think of them, if one does not want them, they do not creep up in the mind.

2. BY THE MIND'S MAD RAMBLES OVER THE PAST SUBTLE DESIRES AND THOUGHTS THAT LURK IN THE CONSCIOUS AND SUBCONSCIOUS PLANES OF THE MIND :—

The second process by which a desire and then a thought arises in the mind is by the mind's mad rambles over the past impressions of a subject, thing, or event, that remains in the conscious and subconscious planes of the mind. In this case one does not will, desire, or think of any particular subject, thing, or event. But all of a sudden one gets a certain desire and that desire develops into a thought. An ordinary man has no control over these sudden appearances of the desires and thoughts. He has no control over them, they appear in the mind in spite of their being not willed. As has been said already, the imprint of a past act, desire, or thought, before it sinks down to the unconscious plane of the mind, lives in the conscious and subconscious planes of the mind for sometime in a subtle form, and when the mind wanders aimlessly, it comes in contact with the subtle desires. Then all of a sudden a particular subtle desire rises in the mind. The mind then as per the subtle desire sinks down to the Chitta (mind-stuff) in Muladhara and when it gets the knowledge from the particular pigeon-hole, it goes back to the heart-centre. The subtle desire or the knowledge of the desire reaching the heart comes in contact with consciousness. Now the subtle desire becomes a gross desire and when the desire reaches the brain-centre, it becomes thought and there comes the intellect, ego, and will into action. Then as for that one thought a series of successive thoughts pertaining to that particular desire take place in the mind and one gets the whole past knowledge of that particular desire.

So, a variety of thoughts may arise in the mind by the mad rambles of the mind over the subtle desires that live and lurk in the conscious and the subconscious planes of the mind. By the second process any kind of desire and thought may arise at any time and anywhere, without any rhyme or reason, in spite of one's not desiring them consciously first. These are the idle thoughts and fancies that creep up in the mind when one lets the mind loose and when one is not seriously thinking.

3. BY THE SENSE-IRRITATIONS :–The third process by which a desire and a thought arises in the mind is by the sense-irritations. Say,

a mosquito stings some part of the body; then the nerve-currents take that sensation into the brain-centre. The mind receives the sensation and sinks down to the mind-stuff for the knowledge of the sensation received and when it reaches the heart-centre, one becomes conscious of the mosquito and its sting and when the mind reaches the brain-centre with the knowledge, the thought of the mosquito and the pain becomes grosser and there the intellect, ego, and will come into action. Then, a series of successive thoughts pertaining to the mosquito and its sting take place in the mind, and one becomes fully conscious of the mosquito and its painful sting, etc. Then one drives the mosquito and rubs the painful part of the body. By the same process, when there is pain or itching sensation in any part of the body, the thought of pain and the desire to rub, scrub, or massage that particular part of the body takes place in the mind. When a dust particle, etc., enters the eye, the desire and thought to rub and clean the eye takes place in the mind. When there is an urge for evacuation of urine or faeces, the desire and thought of attending to the call of nature takes place in the mind. And empty stomach brings the desire and thought for food. Dry throat, or thirst, brings the desire and thought for drinking water, or any other kind of liquid. When one is in very hot, or very cold weather, the desire and thought to move to cold or hot places, take place in the mind. Tired state of the mind and the body, or mental and bodily weakness, produces the desire and thought for rest and sleep. When there is irritation in the genitals, one gets lascivious desires and thoughts. All these desires and thoughts take place in the mind, by the process explained above. A thought is the development of a subtle desire. And it can never occur in the mind first until and unless a suggestion or a subtle desire returns from the mind-stuff with the knowldge and reaches the brain where it comes into contact with the intellect, ego, and will. When a subtle desire develops or comes back to the brain-centre with the knowledge of the subtle idea or desire from the Chitta, or mind-stuff, then only the subtle desire becomes a thought and from this thought proceeds act in the form of speech or bodily movement.

So, a variety of desires and thoughts take place in the mind, owing to sense-irritations also. But the desires and thoughts that take place in the mind by the sense-irritations are few and far between and they take place at times only. These desires and thoughts occur by chance without being willed by a man, and any kind of desire and thought may take place at any place and at any time owing to external and internal stimulus.

4. THE AUTOMATIC THOUGHT-CURRENTS :–Muladhara Chakra is the seat of the Kundalini Shakti in an ordinary being. This centre is also the seat of Chitta (mind-stuff). Chitta remains with the Kundalini Shakti. All the past experiences of a person, and the vast major portion of one's knowledge remains with the Kundalini Shakti in its causal form. When the Kundalini Shakti gets heated, It sends hot-currents to the different parts of the body through the Nadis. The hot-currents that go up to the brain through the Saraswati Nadi (the corresponding Nadi to Ida in the front side of the body), carry certain subtle desires from the Chitta (mind-stuff) automatically. We have already explained elsewhere in this book that all the thought-currents that move between the mind and the mind-stuff, travel through the passage of this Nadi. Those who study the thought-functions and those that have fully developed this Nadi (In every one, this Nadi works or the thought-currents travel through

this Nadi, but the Nadi is not fully developed in all. With many, the action of this Nadi and the subtle thought-functions take place unconsciously. Many do not understand it at all.) can clearly perceive and understand the movements of these subtle thought-currents through the Saraswati Nadi. When these subtle desires rise up from the Chitta automatically to the brain one gets the subtle desires first and as for the nature of these subtle desires, one gets gross desires and these desires develop into thoughts as explained already.

So, by the automatic thought-currents, one gets a variety of desires and thoughts without rest and respite. The rising of the automatic thought-currents multiplies when the Kundalini Shakti gets more heated, i. e., when one takes heat-producing food, drinks, or when the system gets heated due to extreme hot climate, etc. Owing to various reasons, when the Kundalini Shakti gets heated, the strength of the hot-currents that travel by the passage of the Saraswati Nadi becomes stong and they increase and invigorate the rising up of the automatic thought-currents also. When these automatic thought-currents reach the brain-centre during sleep, the mind projects the subtle scene mentally, and this projection of the mind in sleep is called a dream. For, the mind cannot conceive of a thing without a mental vision. As per a desire and thought, the mind forms a subtle image of the desire or of the thought and sees it mentally, and then only there is understanding. As a matter of fact, name and form (subtle form) always go side by side. They are quite inseparable.

When too many of these automatic thought-currents rise up to the brain-centre during the waking state, a person suffers from fickle-mindedness. Such a person is very unsteady. There will be innumerable desires and thoughts rising in the mind constantly. These desires and thoughts rise up in the mind in spite of one's not desiring them. These fickle-minded people speak of one subject and before that subject comes to a close, they suddenly bring-forth another subject without the least connection between the two. These fickle-minded people behave very peculiarly or abnormally. They will have no control whatsoever over their speech. These people cannot enjoy deep concentration of mind as the mind is constantly pulled this side and that side as for the nature of the automatic desires and thoughts that reach the brain. The character of such people will be loose and unsteady. What we say character is nothing but the actions of the automatic thought-currents. The automatic thought-currents get their material for working from the past accumulated stores of the mind-stuff. If these automatic thought-currents are good,the character of the person will be good, and if they are bad, the character will be bad. An ordinary man is quite helpless and is made a mere puppet in the hands of these automatic thought-currents. But the Yogis who know the activities of the Kundalini Shakti and those that have found an access to the workings of the Kundalini Shakti and Its currents, can stop or exercise full control over these automatic thought-currents.

The desires and thoughts one gets by the action of the automatic thought-currents may be arranged or disarranged, they may be systematic or unsystematic. That is why in dream one will be in England at one time and at the very next moment one will be in Delhi in the company of one's friends and then at the next moment one may be in the midst of a thick forest, alone, facing a terrible lion. Here, there is no link, no connection, between an event and an event. This inconsistency in dream is due to the automatic thought-currents getting materials from the mind-stuff which are not arranged. They live there in an unsystematic way and the automatic thought-currents carrying them to the brain-centre as they are, produce inconsistent dreams. Sometimes one gets pleasant dreams, which are quite consistent and reasonable. This is because the automatic thoughts that rise up to the mind, are well-arranged. These ideas are kept well-arranged in the mind-stuff and they are reproduced by the automatic thought-currents, as they are, in the brain-centre in sleep. Inspiration of certain things or certain people bursting forth in poetry, etc., spontaneously, is nothing but the working of these automatic thought-currents in the waking state. These people get an access to the store'house of knowledge. They get access to certain systematic and well-arranged ideas or knowledge of the mind-stuff and the antomatic thought-currents take them up, as they are, to the brain-centre. And these inspired people, without any deep thinking on their part give utterances to certain ideas and words and they bear certain deep rooted meanings or truths. These people had worked hard in their previous lives and they had kept certain subjects and ideas well-arranged and that well-arranged knowledge of the subjects and ideas sank down to the mind-stuff along with death. Now, in this life they got an easy access to the same, without any effort or deep thinking.

5. BY THE SENSES COMING IN CONTACT WITH THE SENSE-OBJECTS :—

The fifth process by which desires and thoughts arise in the mind is owing to the senses coming into contact with the sense-objects outside. The mind constantly receives impressions and suggestions through the five senses (*Indriyas*) in the form of sound, sight, touch, smell and taste. In the waking state, the mind knows the world, experiences the world through these five senses, viz, ears, eyes, nose, tongue and skin. These five senses constantly receive certain impressions from outside, represent them to the mind and the mind attending or responding to these multifarious sense-impressions and suggestions gets the desires and thoughts of those external sense-objects.

Out of these five senses, the eyes (the sense of sight) and the ears (the sense of sound) are very troublesome. In the waking state, the vast major portion of one's desires and thoughts take place by these two senses externalising and bringing impressions of objects to the mind constantly from outside. These two senses produce a variety of desires, thoughts, and emotional feelings. Of these two senses again, one can cut off all connectoin with the external world to a great extent by living inside a closed room. The senses such as sight, taste, smell, and touch may not disturb one, but the ear remains very active even inside a closed room. Sound produces a variety of desires and thoughts as per the sound meanings, even when one lives inside a closed room.

Now, let us take, one by one, these senses and see how the external sense-objects and sense-suggestions produce desires and thoughts in the mind. Take, first sound. Say, a man is sitting inside a closed room, with closed eyes and trying to concentrate the mind. Now, he has cut himself off from the external world to a great extent. In that stillness of the mind, all of a sudden he hears a sound. The sound-waves touch the ear. The subtle sense-organ of sound catches the sound-wave and carries it to the brain-centre. If the mind is absent or engaged with any other sense, the sound-wave will be unnoticed. For, the mind can work only one sense at a time. When one sees, one cannot speak. When one speaks one cannot hear. But the mind attends to all these different senses in such a quick and rapid way, that many think, they can speak, hear, see, etc., simultaneously. But actually this is not the case. This is nothing but a wrong conception. Only those that have not studied the mind-functions can say thus. For example, when one is deeply absorbed in study or in writing, the clock may strike loudly inside the room but often that striking of the clock goes unnoticed and unheard. Why is the sound not heard ? The ear is there. The subtle organs of hearing are there. But still, one does not hear the sound of the striking clock. This is because the mind is not attached to the subtle organs of sound and the sound-waves represented by them in the brain-centre. So, until and unless the mind is attached to the sense-organs there will not be sense-functions or there will not be any sense reactions. As a matter of fact, it is the mind that works the senses and it works only one sense at a time.

To make this point clearer, even the two ears do not hear a sound simultaneously. The two eyes do not operate simultaneously, so also the two nostrils. One does not smell simultaneously through both the nostrils. When one hears from the left ear, one does not hear anything from the right ear and when one hears from the right ear, one does not hear anything from the left ear. When one sees from the left eye, one cannot see from the right eye and when one sees from the right eye, one cannot see from the left eye. When one smells through the right nostril, one cannot smell through the left nostril and when one smells through the left nostril, one cannot smell through the right nostril. Even the nostrils do not flow simultaneously. This flow of nostrils can be easily noticed by everyone with a little careful watch. But to hear the sound through only one ear (when a sound comes from the right side, one hears only through the right ear and when a sound comes from the left side, one hears only from the left side ear. And when a sound comes from front or back sides, one hears through any one of the ears which is active), and to detect its working requires a close and deep study. Then only one can clearly understand the sound-functions.

But as regards seeing a thing through only one eye, it can be clearly detected and seen by the following experiments. Take two objects or mark two objects in front, side by side. Try to see at them. Fix your gaze on both the objects. If you carefully watch, you will see that when you perceive and when you see the left side object clearly, the right side object becomes very dull. You cannot see the right side object clearly. In the same way, when you perceive and see clearly the right side object through the right eye, you cannot perceive and see clearly the left side object through the left eye. But the eye-sight changes from left to right and from right to left eyes, in such a rapid way, that until and unless you watch them closely and carefully, you cannot detect this change or function easily. If you are a bit careful, you can see clearly the workings of the eye-sight through only one eye at a time.

Take another experiment. Fix a bright point in front. Sit quiet and try to fix the eye-sight on that bright point. Do not close the eyes. At first the sight changes from left to right and then from right to left. With proper care and attempt, fix the gaze firmly. When the mind gets concentrated on that one point, when the gaze of both the eyes is fixed on that one bright point, that one bright point appears as two dim points, viz., the bright point seen by the right eye will be three inches above and the left eye's below. When this gaze is further continued without closing the eyes, these two dim points, become one point again and that one point even merges in Infinity, i. e., in a vast space devoid of any form.

Seeing the one bright point as two dim points :— When the gaze is fixed on the bright point, when the eye-balls do not move, and when the mind gets concentrated on the bright point, the mind receives the impressions through both the sense-organs of the eyes simultaneously. The two eyes carry two images of a single bright point. So instead of one single bright point, one sees two dim points. For, the sight when it is divided between the two eyes, becomes weak and it loses its power. So, the one bright point looks as two dim points. When the same gaze is continued, the mind gets concentrated and loses its connection with both the eyes and the organs, and it lives only on the impression of the point. So one sees only one point and when the concentration of the mind deepens, it cuts all connection with the organs of sight and eyes and the bright point vanishes completely and it merges in the formless region.

Generally, the mind does not attend to both the eyes like this simultaneously. It attends to only one eye at a time. Likewise, the mind attends to the different senses and takes impressions from the different senses one after another but not simultaneously. But the mind operates the different senses and it attends to and receives impressions from the different senses in such a quick and rapid way, that it totally escapes the notice of an ordinary being. And so, by sheer ignorance one thinks that one can speak, hear, see, and think, etc., simultaneously.

To come back to our narration:—If the mind is not engaged to any other sense-organ, it receives, or catches the sound-wave represented by the organ of sound. Even then there is no knowledge of the sound-wave in the mind. It is there only as an idea or suggestion. The mind then as per the sound-wave suggestion, goes to the mind-stuff in search of the particular knowledge of the sound-wave suggestion and when it is found out, it comes back with the knowledge to the heart-centre. Now the meaning of the sound heard comes with consciousness and one knows the sound meaning in a subtler form. And when the mind reaches the brain-centre with the same knowledge, it becomes a thought, and there comes the intellect, ego, and will into action, and a series of successive thoughts pertaining to that one single sound-wave suggestion take place in the mind, and with this process only the full meaning of the sound-heard, takes place. Now the man inside the closed room is aware of the sound heard and he comes to know what the sound means, from which side it came and from whom—whether the sound is from a man or a woman, an animal or an insect, from a friend or a foe, etc. Then, as for the nature of the sound, desires and thoughts in general, or in particular, take place in the mind. If the sound heard is from a known man, woman, or animal, the particular thought pertaining to that particular man, woman, or animal, etc., takes place in the mind. Then, that one single sound-suggestion brings a series of desires and thoughts, pertaining to that particular man, woman, animal, etc., i. e., if that sound is from a known man, woman, or animal, then the physical features of that particular object, its beauty or ugliness, one's own connection or past experiences with that particular object, etc., reflect in the mind and thus there will be a number of desires and thoughts in the mind. On the other hand, if the sound heard is a general one, i. e., from a strange and unknown man, woman, animal, etc., then, only the knowledge in a general form takes place. Then the sound brings only the idea of a man, woman, or animal, in general, but it lacks particulars. In the latter case, the desires and thoughts that arise from a single sound-suggestion are very few. This process of receiving the sound-waves and then getting the knowledge from the mind-stuff is being done by the mind within no time and these subtle thought-functions have become automatic processes with the vast majority of the human beings. In ordinary human beings, these thought-functions take place unknowingly from their very infancy, and the process having become automatic it has fully escaped their notice and it is now beyond their grasp.

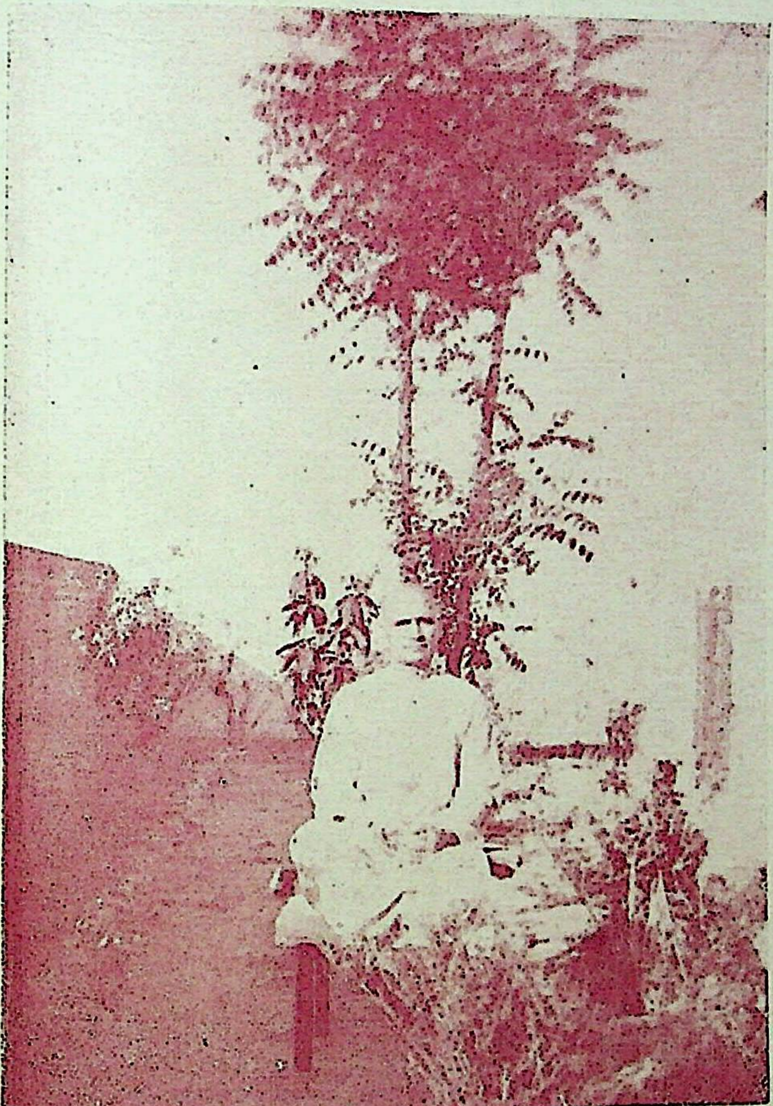
How desires and thoughts arise by sight:– In the waking state the eyes remain wide-awake. And the major portion of one's desires and thoughts arise by the eyes coming in contact with the external things and giving constant impressions to the mind and thus causing innumerable desires and thoughts. The desires and thoughts that arise not only pertain to the organs of sight but to all other senses also.

Let us make the point clear by taking certain illustrations. Say, one sees a beautiful apple. The eyes catch and reflect the image of the apple. The subtle organs of sight catch and carry the reflection or the image of the apple to the brain-centre. The mind catches the suggestion represented by the organs of sight. Even then there is no immediate knowledge of the apple seen. The idea or the subtle image of the apple lives only in the form of a suggestion. The mind then as for the image suggestion goes to the mind-stuff in Muladhara in search of knowledge of the particular image suggestion. When it finds it, it comes back to the heart region and there it comes into contact with consciousness, and the knowledge of the apple takes place in a subtle form. And from the heart-centre when the mind reaches the brain-centre, the thought of apple takes place. There the intellect, ego, and will come into action. Then a series of successive thoughts pertaining to that image take place in the mind and one clearly understands that the thing seen is a fruit. If the person has seen and tasted apples on previous occasions, he understands that the fruit seen is an apple and the thought of its taste and the desire to eat the apple takes place in the mind. With this desire to eat apple, the mind runs to the sense of taste and the sense-irritation takes place in the person, i. e., the mouth waters, and the desire to eat apple becomes stronger. On the other hand, if the person sees the apple for the first time and when the mind dives into the mind-stuff for the knowledge of the fruit seen, it cannot get the particular knowledge of the apple from the mind-stuff. And when the mind goes back to the brain-centre after reaching the mind-stuff, it goes without the particular knowledge of the apple. Then, the person says that what he sees is only a kind of unknown fruit which is either eatable or forbidden. He does not know the particular name and taste of the apple. In this case the desire to eat the apple does not take place in the man and the mind does not go to work the sense of taste. There is no irritation or water in the mouth. Here the sense of sight only enjoys the beautiful shape and colour of the apple instead of the sense of taste.

In the same way, when a man sees a majestic view (The mind gets the knowledge from the mind-stuff as per the process explained already. Until and unless the mind gets the knowledge from the mind-stuff as stated previously, there is no understanding of a thing seen or heard.), the senses that enjoy the beautiful view, are the eyes. When a man sees a young beautiful woman, the senses that enjoy the sight of the woman are the eyes and the genitals. The youth, the tenderness, the beauty, etc., are being enjoyed by the eyes (the sense of sight) and when the mind gets the full knowledge regarding the aim and enjoyments, etc., the mind runs to the genitals, and the sense-irritation, and the desire and thought of enjoying with that particular woman takes place. Then there arise lascivious desires and thoughts. The sight of the sexual enjoyments of men, animals, and insects, etc., produces sexual desires and thoughts in a man. When one sees fighting men, the thought of anger, sympathy, etc., takes place. The sight of sweets, fruits, and delicious dishes, produces desires and thoughts to eat sweets, fruits, and delicious dishes. When one sees a fragrant beautiful flower, the desire to smell the flower takes place in the mind. Here the beauty of the flower is enjoyed by the eyes and the fragrance by the nose. In the same way when one sees a singing instrument, the thought of music, and the desire to sing, or to hear music takes place in the mind. When one sees a ruffian beating a helpless woman or child mercilessly, the thought of sympathy and the desire to help the victims, etc., takes place in the mind. So, sight produces a variety of desires and thoughts in the mind pertaining to all the other senses also.

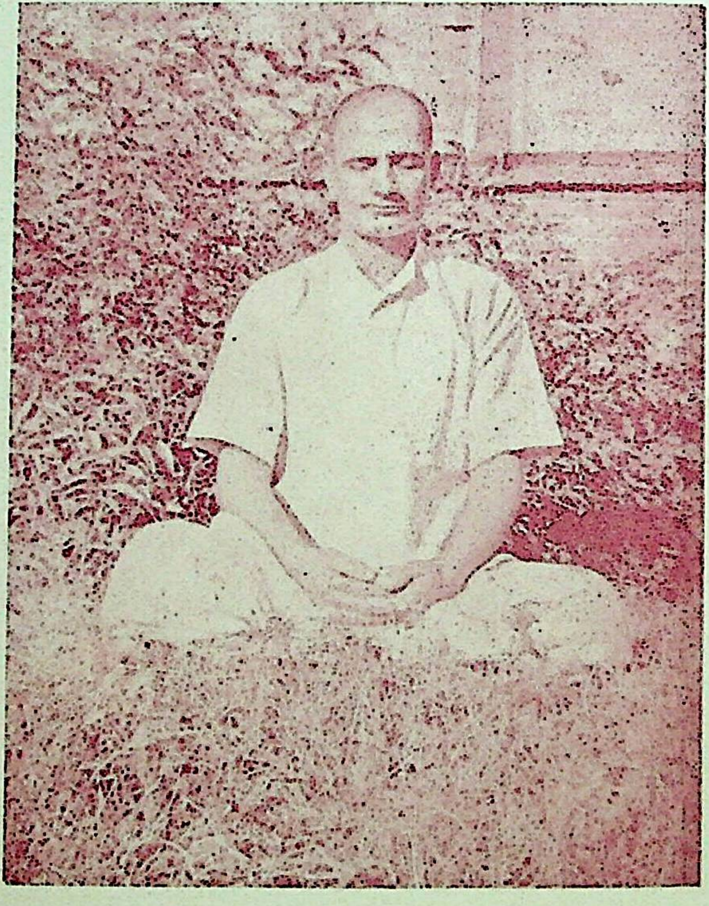
Similarly, when one tastes a sweet, pungent, hot, sour, bitter, or saline thing, the thoughts pertaining to different tastes take place in the mind. When the skin comes into contact with hot, cold, pleasant or unpleasant weather, the thought of heat, cold, pain, or pleasure of the touch, etc., takes place in the mind. The nose smelling good, bad, or foul smells, produces certain thoughts and desires. Even in good and foul smells there are so many varieties. Different flowers have different smells. Different animals and foul smells differ very greatly. So, a particular smell of a flower or animal produces a particular thought of the species. The person who has experience can, by mere smell, understand whether the smell is from a man, animal, flower, apple, Jack-fruit, pine-apple, mango, carcass, etc. As per these different smells, the thought of these different things takes place in the mind. So by smell also one gets a variety of desires and thoughts in the mind. But the variety of thoughts one gets through the eyes and sound, are numerous, and the vast major portion of the mind-functions is occupied by these two senses and these two senses keep the mind engaged constantly without rest or respite during the waking state.

The Author : at the age of fiftyeight



SWAMI NARAYANANANDA

The Author



In Deep Meditation

12

THE FULL RISING OF THE KUNDALINI SHAKTI

Now, we come to the last chapter of this book. We have tried our best to make the reader understand what is meant by the Primordial Power or the Kundalini Shakti, and how It works as the central bodily power in a being. We have dealt with the principal Yoga-Nadis, the different Chakras or centres of the body, the Kundalini Shakti's activities in different centres and Its influence over the mind, etc. We have also dealt with the means and ways by which the Kundalini Shakti rises or is made to rise; Its partial rising; Its different routes of travelling or ascending; Its wrong course; And how It acts as the chronic disease, moving-pains and other diseases. Now, in this chapter we shall deal with the full rising of the Kundalini Shakti from the Muladhara Chakra to Sahasrara.

As we have written already, the full rising of the Kundalini Shakti is very, very rare. In the vast majority of cases It rises up partially. The force, the power, and the quantity of the partly-rising Shakti differs greatly with different people, as for the purity of the body, Nadis, and that of the mind. And this purity depends upon the effort one puts forth and the attempt, the effort put forth by the followers of different paths, is of three kinds, viz., mild, middle, and intense. When the effort is intense, the Shakti rises up fully. When it is middle, or mild, It rises up partly. And as per the strength of this rising Kundalini Shakti, the spiritual bliss, the spiritual experiences and attainments differ greatly with different individuals. Even the duration, the firmness of the spiritual attainments, spiritual convictions and the nature of spiritual visions, differ greatly with different people.

So long as the Kundalini Shakti does not ascend above the heart-centre and reach the Visuddha Chakra, the mind will be unsteady and one will be subject to constant rise and fall, ebb and flow. In this state of Sadhana (spiritual practice), knowledge of the Supreme Self or the Supreme Wisdom is quite impossible. One may be spending hours poring over books or discussing philosophy, but if there is no inner restlessness for God-realization, one cannot attain God. This inner hankering after God-realization, this unquenchable thirst for God-vision or for the

Supreme Knowledge, one can get only when the Kundalini Shakti rises above the heart-centre. Then and then only, one can have Bhakti (devotion), Bhava (one-pointed devotion of the mind), Prema (intense love for God), and Jnana (Wisdom). Before this, by inference, and with the aid of Scriptures and by the sayings of Saints, one can have a faint knowledge of the Supreme Being but one can never have a real knowledge or experience of It. This second-hand knowledge of the Being, is just like getting certain facts of a place through books, maps, and through men. The knowledge thus obtained is very faint and too hazy. Until and unless the Kundalini Shakti reaches the Sahasrara, the Chitta (mind-stuff) is not destroyed, the mind is not stilled completely. The desires and thoughts are not eradicated. And even the full-risen Kundalini Shakti will be moving inbetween the Muladhara and the Anahata Chakras. With the ascent and descent of the Kundalini Shakti from a Chakra to Chakra, It produces a definite change in the mind. The mind-functions, its purities and impurities, its attachments and detachments to the senses and their objects, differ as for the ascent and descent of the Kundalini Shakti.

We have already explained in the preceding chapter that it is the Kundalini Shakti that acts as the three Gunas (Sattva, Rajas and Tamas). We have also explained that the different Chakras (centres) display different energies and the Kundalini Shakti ascending to these different centres, works the available forces of the different Chakras It occupies. And as per the workings of these different powers of the centres, the mind also gets influenced by these energies. So long as the Kundalini Shakti remains in the lowest-centre, viz., Muladhara Chakra, in an individual and when It always takes the downward course in the form of sexual indulgences, food, sleep, and sex instincts predominate in the career of that person, and he would be wide-awake to the worldly things. Such a person is fully attached to the world, senses, and their objects. There will not be any wake of spiritual consciousness and the person will be subject to lust, anger, greed, hatred, fear, selfishness, indolence, and to so many other weak and wicked things. There will not be proper discrimination and the person will be too much attached to the flesh instead of the Spirit. There will not be any dawn of knowledge and the person would remain in utter ignorance.

When the Kundalini Shakti leaves the Muladhara Chakra fully and occupies and lives in the Swadhisthana Chakra for long, then woe be unto such a person. It will be a mere horrible state. It has been already stated that a greater portion of the Kundalini Shakti's generated energy always lives in the Swadhisthana Chakra (in the region of the testes) even in an ordinary man, and it is this energy of the Kundalini Shakti that carries sexual functions. It is due to the irritation of this Shakti or energy when It lives or remains in the genitals, that the secretion of semen takes place through the sexual glands. But when the whole Kundalini Shakti leaves the Muladhara-centre and occupies Swadhisthana Chakra for long, one is subject to violent and abnormal sexual cravings. A little fair sight, a single bad thought, a wrong word and a bad sight of the sexual enjoyments and love courtings of men, animals, birds, reptiles, and even of insects, produce sexual desires and cravings in the person. A little carelessness is sure to ignite the hidden and the suppressed sexual desires and instincts and bring a fall. Many sincere aspirants, both men and women, who take up religion right earnestly in the beginning, end their lives most miserably,

i. e., in leading a most immoral life. The causes of their failures are mainly due to the awakened Kundalini Shakti occupying the Swadhisthana Chakra for long. They do not study this great fact. They do not watch and understand the movements of the Kundalini Shakti. And many of their Gurus (spiritual guides) themselves being ignorant of this fact, cause the ruin of their disciples also. As long as the Kundalini Shakti lives in the Swadhisthana Chakra, one is actually in hell fire. To keep the Kundalini Shakti in this Chakra means to enhance one's miseries and failures. Such a person cannot retain mental and physical health. One cannot enjoy steadiness and concentration of the mind. The mind will be fickle and unsteady. The taste and the tendency of the mind will be always to externalise through the senses. Such a person has no salvation. The Kundalini Shakti must be made to ascend to higher centres, if one wants to be safe and if one wants liberation. And this rising and this changing of the working centre of the Kundalini Shakti can be easily done by regularly practising the following method.

After attending to the calls of nature and with an empty stomach sit straight cross-legged in a clean place, free from dust and dirt and pleasing to the mind; or sit inside a well-ventilated room. Inhale slowly through both the nostrils. Draw the stomach and the lower abdomen towards the spine and upwards. Close the anus firmly by contraction and very slowly and cautiously draw the Kundalini Shakti's energy from the very tip of the genitals towards the brain. While taking the energy upward, trace the mind from the tip of the genitals along the Sushumna canal (along the spine) up to the brain-centre. After thus tracing the mind, along the spinal column slowly up to the head, exhale and relax the stomach, lower abdomen, and the anus. Then again inhale through both the nostrils as before and continue the process again and again without any rest or stopping. Be uttering "OM" mentally throughout the whole process. While tracing the mind from the genitals upwards along the spinal column, presume, think firmly that you are taking the whole Kundalini Shakti from the Swadhisthana, back to Muladhara, and, thence towards the head-centre along the Sushumna Nadi. Think that you are actually taking the whole Kundalini Shakti to the highest centre, Sahasrara. In the beginning imagination is necessary. Certain suggestions and imaginations play a most important part in the beginning. And, after a long steady practice, one can actually take the Kundalini Shakti to the higher Chakras from the lowest-centre. Begin this process with five minutes in the morning and five minutes in the evening. Then gradually increase the time up to half an hour in the morning and half an hour in the evening. By regularly practising this process, the secreted semen can be easily dried up and converted into '*Ojas Shakti*' (the great mental energy). This process helps meditation and helps one to stop wet dreams also. After the practice, a cup of pure cow's milk is necessary. If not, the practice will injure the system and may bring constipation, etc.

From Swadhisthana Chakra the Kundalini Shakti can be taken up by the three different routes and made to enter the passage of the Sushumna Nadi through three different places. These three places are the three Brahmagranthis in which the Maya Shakti remains in great strength, i. e., the first entrance of the Kundalini Shakti into the Sushumna canal in any one of these centres is a very hard task. There are three Lingas in these three centres (Muladhara, Anahata, and the Ajna Chakras) called the

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Svayambhu, Bana and Itara. And the Kundalini entering the Sushumna Nadi through these centres is known as the piercing of the Svayambhu Linga, Bana Linga and Itara Linga. But many do not seem to have understood the entering of the Kundalini Shakti into the passage of the Sushumna Nadi through these three centres.

Again, these three centres (Muladhara, Anahata and Ajna) are the main stopping places of the Kundalini Shakti even when It rises up along the Sushumna Nadi. The Kundalini Shakti remaining in any one of these centres, the mind gets attached to evanescent things, takes delight in them, and thus it forgets higher things and attainments. When the Kundalini Shakti remains in the Muladhara Chakra, the mind gets attached to mundane things. When the Kundalini Shakti reaches Anahata Chakra, and remains there the mind gets attached and takes delight in mental visions. And when the Shakti occupies Ajna Chakra the mind gets attached to Supernatural powers and hence, a careless aspirant finds it difficult to cross these Chakras and then to take the Kundalini Shakti to higher Chakras and attain the Ultimate Goal.

The first route is : Take the Kundalini Shakti back to Muladhara Chakra from the Swadhisthana Chakra, and make It enter the Sushumna Canal, and thence to the higher centres. The first entering of the Kundalini Shakti into the passage of the Sushumna Nadi, from the Muladhara Chakra, is known as the piercing of the Svayambhu Linga. The second route is : Take the full-risen Kundalini Shakti along the Saraswati Nadi (the corresponding Nadi to Ida, in front side of the body) up to the physical heart-centre, turn It at right angle, join it with the spiritual heart which is in the right side of the chest, and then turn the Shakti backward towards the spine and join It with the passage of the Sushumna Nadi (this is the Anahata Chakra). And this entering of the Kundalini Shakti into the passage of the Sushumna, through the Anahata Chakra, is known as the piercing of the Bana Linga. The third route is : After taking the Kundalini Shakti through the Saraswati Nadi up to the heart region and instead of turning It at right angle (to right side) towards the spiritual heart, take It right up to Ajna Chakra along the Saraswati Nadi and then join It with the Sushumna Nadi there, at Ajna Chakra. This third passage and this entering of the Kundalini Shakti into the passage of the Sushumna through the Ajna Chakra, is known as the piercing of the Itara Linga. To take the Kundalini Shakti up to the region of the heart-centre through the Saraswati Nadi is easy, but to take It higher up to Ajna Chakra, is very difficult. For, the Saraswati Nadi above the heart-centre is very delicate and it becomes dull and inactive whenever it is exposed to cold weather or wind. To take the Kundalini Shakti into the passage of the Sushumna through Anahata Chakra is also not very easy. It requires a hard, strenuous, and long practice. Sometimes the Kundalini Shakti enters the Sushumna Canal easily through this passage.

When the Kundalini enters the Sushumna Canal fully and leaves the Muladhara or the Swadhisthana Chakras for the higher ones, one feels different sensations and experiences at different times. As has been explained already, the Kundalini Shakti rises to higher planes fully by the intensity of work through Jap, Tap, Pranayama, Keertans, deep devotional songs, Jnana-Yoga, Karma-Yoga, etc. By these methods the mind and will constantly work on the Kundalini Shakti. The Kundalini Shakti gets heated; and the heated Shakti generates hot-currents. The major portions of these hot-currents pass off easily through the passage of the genitals and the anus. These two passages must be closed at any cost. Apart from the seminal loss, there is a great waste of Kundalini Shakti's generated or accumulated energy in every sexual indulgence. This also must be stopped. This must be checked and controlled at any cost. Without perfect Brahmacharya (celibacy) in thought, word, and deed, the Kundalini Shakti can never ascend and can never be taken to higher planes fully. It is quite impossible. And, so long as the Kundalini Shakti is not taken to higher Chakras, there is no spiritual progress, and there is no dawn of spiritual wisdom also. So, one must observe Brahmacharya at any cost, if one wants to raise up the Kundalini Shakti and gain spiritual experiences. When the downward course of the Kundalini Shakti is checked and controlled, It tries to rise up to higher levels. When the Kundalini Shakti ascends fully, one gets and feels the following experiences :—

1. There will be too much burning sensation especially along the Ida, Pingala, Saraswati, and Lakshmi Nadis and along the spinal column first and then the whole body will be burning with intense heat. This burning sensation is

just like the sensation felt by the rubbing of strong pain-balm to one's tender skins.

2. When the Kundalini Shakti enters the Sushumna Nadi for the first time fully, there will be intense pain, as if a stick were being thrusted into the opening or the entering place of the Sushumna Nadi. Many get afraid of this pain and many make a confusion by taking this pain to be a disease.

3. When the Kundalini Shakti rises up fully, one gets heart palpitation. The Kundalini-currents that rise up through the Saraswati Nadi, reaching the heart-centre, produce heart palpitation. Many Sadhakas (spiritual aspirants) without knowing this, take it to be a disease, go to the doctors and by taking medicines they make the thing complicated and ruin their whole career (See Chapter VIII - KUNDALINI AS THE DISEASE).

4. When the Kundalini Shakti rises up fully, one feels creeping sensation even from the toes of the feet. Sometimes the rising of the Kundalini Shakti shakes the whole body. The shaking is felt like a sudden shock of an earth'quake.

5. When the Kundalini Shakti enters the Sushumna Canal, the urine and faeces become

scanty. The mind becomes calm, steady, and placid. The fickleness of the mind greatly subsides. One feels happy. The face becomes serene with clear bright eyes. The body becomes lean and thin with perfect good health. One gains the lightness of the body.

6. When the Kundalini rises up fully through the passage of the Sushumna and goes up above the heart-centre, there will not be any loss of semen and one gains perfect Brahmacharya (celibacy).

7. When the Kundalini Shakti enters the Sushumna Canal fully, the activities of Ida, Pingala, Saraswati, and the Lakshmi Nadis diminish or stop completely. Then the Prana or the Kundalini-currents travel through the Sushumna Nadi.

8. When the Kundalini Shakti enters Sushumna Canal and leaves the Muladhara or leaves any other Chakra, the Chakra or centre thus left, becomes inactive or stops its activities completely. The subtle energies that work in the centre left, get absorbed in the Kundalini Shakti. Only that centre and its energies operate which is occupied by the Kundalini Shakti.

9. When the Kundalini Shakti enters the Sushumna canal and rises fully towards the head-centre (Sahasrara), Its rising is felt like that of an ant creeping up slowly. The ant creeps up slowly, stopping here and stopping there and slowly reaches its destination. Likewise, the Kundalini Shakti creeps up slowly stopping a while in this or that centre and lastly It reaches Sahasrara and then there ensues Samadhi.

10. The full rising of the Kundalini Shakti through the Sushumna towards the Sahasrara is felt like the darting of a fish in the calm and still waters of a lake. Think of a big fish all alone swimming with great pleasure and with full speed, without any fear or hindrance, on the calm water surface of a lake. It is all alone. No worry. No anxiety. No fear of anything. It is self-possessed and moves about with unhindered-felicity. Likewise, the Kundalini Shakti makes Its ascent rapidly from centre to centre, or from Chakra to Chakra, and the mind swims, as it were, in the infinite calm ocean of bliss and when the Kundalini enters the Sahasrara, there ensues Samadhi.

11. The full rising up of the Kundalini Shakti is felt like the wriggling of a snake. The snake never moves straight. It always wriggles

and moves in a zig'zag course. Likewise, when the Kundalini Shakti rises up towards the Sahasrara, It takes a zig'zag course and when It reaches the Sahasrara, there ensues Samadhi.

12. The full rising up of the Kundalini Shakti towards the Sahasrara is felt like that of a bird hopping from place to place. The bird hops from place to place. Sometimes it takes one jump and stops a while and then it takes two or three jumps at a stretch and then stops a while. Thus the Kundalini Shakti jumps, as it were, from one centre to another and stops a while and then again It takes or travels two or three Chakras at a stretch and stops a while and thus makes Its ascent and when It reaches Sahasrara, there ensues Samadhi.

13. The full rising up of the Kundalini Shakti through the Sushumna Canal to Sahasrara is felt like that of a monkey making a long sudden jump. The monkey makes a very long jump from a tree to a tree, from a branch to a branch leaving many branches in the middle. Likewise, the Kundalini Shakti makes a sudden long jump as it were, from Muladhara up to Sahasrara, or from the region of Visuddha Chakra to Sahasrara. To make it clearer, the

Kundalini Shakti leaves the Muladhara-centre and reaches Sahasrara with a sudden flash of lightning, as it were, without stopping in any of the intermediate Chakras and when the Kundalini Shakti reaches Sahasrara, there ensues Samadhi. These are some of the experiences one feels when the Kundalini Shakti ascends. One gets different sensations at different times when the Kundalini Shakti ascends and descends, i. e., some of the sensations are felt when the Shakti ascends up to Anahata and comes back to Muladhara Chakra. Some of the experiences one gets when Kundalini is above Visuddha Chakra and reaches Sahasrara from the Visuddha Chakra and comes back again to the region of Visuddha Chakra.

Now let us come back to the Chakras. The lower three Chakras (centres) have very bad Vritis, i. e., the energies that work in the lower three centres are very bad. Even by the full ascent of the Kundalini Shakti through the passage of the Sushumna up to the Manipura Chakra, the mind is not freed from the thraldom of the senses and their attachments to the worldly objects. The senses and their objects influence the mind and one will have attraction and attachment for them. . But when the

Kundalini Shakti reaches the heart-centre (Anahata Chakra), the whole angle of vision of this world changes to a great extent. There will be change in the mental out-look of the person. The sex instinct, the sexual appetites and even the most beautiful person of one's opposite sex, loses charm, and there will be no charm of any sense-object. The great hankering after and attachment to the senses and to their objects vanish greatly. The desire for and attachment to food and sleep, subside greatly. The number of sleeping hours become much less. The secretion of semen stops. The genitals shrinks and one cannot carry any sexual functions as long as the Kundalini Shakti remains in the Anahata or above the Anahata Chakras and Sattva-Guna predominates in the man. The desires of such a person will be to think of God, to hear of God and to move in the company of the devotees and holymen. One feels disgusted to see and to talk to the worldly-minded men and women. The company of one's worldly-minded friends and relatives becomes painful and galling. One likes seclusion. One likes to devote one's time in Divine contemplation, singing, and hearing of devotional songs, etc. One takes delight in religious matters. The mind of such a person becomes steady and easily concentrated. One does not like to talk much or to hear gossip. The hallowed name of the Lord brings tears in the eyes and one is full of love and devotion to God. The subtle energies that work in the Anahata Chakra are very good and the Kundalini working on them influences the mind also. Even through all these changes and experiences one does not gain anything permanently. For, when the Shakti lives in the Anahata Chakra and if one by mistake or carelessness, tries to carry sexual enjoyments, cherishes sexual desires and thoughts, and moves and mixes freely with one's opposite sex, the full-risen Kundalini Shakti falls down or descends to the lowest-centre, viz., Muladhara. When It comes down, It will make Swadhisthana Chakra Its dynamic - centre of operation; and once again the bad Vritis (bad forces) of Muladhara and Swadhisthana Chakras revive and they come into action. Then once again, the man is fully alive to the senses, sense-objects, and other worldly things. But this fall and this slip is very dangerous. If one leaves the effort and if one gives up work on being dejected one will be doomed for ever. Then the whole life will be very miserable. But on the other hand, if one is patient and with undaunted courage resumes the work, one can take up the fallen Kundalini Shakti from Swadhisthana or the Muladhara Chakras up to the Anahata Chakra without much difficulty.

So, even by the ascent of the full-risen Kundalini Shakti to Anahata Chakra, one does not gain anything permanently. A little carelessness especially in sexual matters is sure to take back the Shakti to Its starting place. As long as the Kundalini Shakti remains in the Anahata Chakra, one must be very careful and avoid bad company, vulgar company, the company and the free movements with one's opposite sex. If not, fall is sure and certain. But when once the Kundalini Shakti ascends up to the heart-centre and when It comes down to the Muladhara Chakra, It can be taken up to Anahata Chakra without much difficulty, if one keeps up the daily spiritual practices regularly. In the long run, the ascent and descent between the Muladhara and the Anahata Chakras becomes an easy process. But to take the Shakti higher up to Visuddha Chakra, one has to make a hard struggle.

HEARING OF SPIRITUAL SOUNDS:—When the Kundalini Shakti reaches, remains, and works in the Anahata Chakra, one can hear spiritual sounds.

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These sounds issue forth from the Anahata Chakra. These sounds are not distinctly heard as the spoken sounds or as the sounds produced by the gross senses and instruments, but they can be heard as distant sounds produced by the gross senses and instruments. One can hear a variety of sounds such as the distant roar of the ocean, or like the fall and flow of a mountain stream, like the distant roar of thunder, or like that of a distant roar of a cataract, like the distant sound of a cattle-drum (Bheri), like the distant sound of double-drum (Mridanga), or like the distant sound produced by Mardala (an Indian musical instrument), or like the distant tinkling of bells (Chini Chini), like the long peal of distant ringing bells, like the distant blowing of conch shell, horn, flute, Vina (an Indian musical instrument with strings), lute (Tantri), cymbal (Tala) and like that of the distant humming of bees (Omkara) that hover over a big flower tree. It is not necessary that one must hear or experience all these said spiritual sounds one by one. No, not the least. Some may hear all the above said sounds. Some others may hear a few, and yet some others may hear only the Omkara or Pranava. When a number of humming bees hover over a big flower tree in a jungle, one sitting at a close distance, can hear a continuous humming sound of the bees. Likewise, one can hear the continuous sound of Pranava or Omkara, when the Kundalini Shakti remains in the Anahata Chakra. With the spiritual advancement and with the full rising of the Shakti to Sahasrara all these sounds stop. One cannot hear these sounds any more. One hears these sounds in the initial stages and in advanced stages one hears only the sound of Pranava (Omkara). Even the Pranava stops after the attainment of Samadhi. Then the man constantly lives in eternal bliss of the Paramatman (Supreme Self).

Spiritual Visions :— When the Kundalini Shakti ascends and works in the Anahata Chakra, one can see different visions. One can see, at first, a variety of light visions during the time of meditation, or otherwise, or on other occasions, with wide open eyes, and quite in a normal state of mind. Sometimes one can see flashes of light like that of lightning. At other times one can see lights like bright gems or bright stars or like a swarm of glow-worms flying in front of the eyes for a while and then suddenly disappearing. At other times one can see light like that of the crescent moon, full-moon, or like a ball of fire.

In advanced Sadhana (spiritual practice) one perceives mentally during the time of the whole meditation without any break, a circle of silvery light, or an all-pervading silvery light. Some others see Divine Forms. They see their Istha-Devata, i. e., they get a vision of the god or goddess that they worship, love and adore the most. Some others can see a variety of visions and get certain supernatural powers also. All these visions take place after the ascent of the Kundalini Shakti to the Anahata and to higher Chakras but never before.

These spiritual sounds, visions and light visions one can hear and see, all of them, not at one time, not in one day, but at different times. The nature of these visions differs as per the nature of one's path or practice, taste and tendencies, and as for the intensity of one's work. These spiritual sounds, visions and light visions only show that one is making headway spiritually and nothing else. By hearing spiritual sounds and by seeing certain visions and Divine light, one has not gained anything substantially. These things are only encouragements to a Sadhaka (spiritual aspirant). They make one believe and have faith in the Scriptures and in the words of the Saints and thus enable one to make an earnest and ardent struggle to reach the Highest Goal. These spiritual sounds and visions are like the furlong and the mile stones to a weary traveller. The tired man in his long journey, by seeing the furlong and the mile stones, understands the remaining distance of his journey and thus consoles himself, encourages himself, and proceeds slowly and patiently to the end of his journey. The same thing is here also. The spiritual life is too long, too tedious and too weary. One has to walk alone along an unknown path. Only men of strength, great heroes and heroines can venture to take this hazardous journey, along an unknown and forlorn track. For these weary and lonely travellers, the spiritual sounds and visions are a sort of great help and encouragement. But, many weak-minded people, both men and women, make a hubbub over these silly things. They make a fuss of these small things. They deceive others and deceive themselves by making an advertisement of these things. By this kind of propaganda, they try to make disciples and they get and succeed in collecting some wise fools around them. Thus, and there ends their spiritual growth. Their spiritual growth gets stranded, they degrade themselves and degenerate and thus abuse religion. One can see plenty of such frauds in this world. And that is how people have lost and lose faith in religion.

When the Kundalini Shakti rises fully to the Visuddha Chakra, the Shakti makes that Chakra Its permanent abode, till It is made to rise to Ajna Chakra. From the Visuddha Chakra the full-risen Kundalini Shakti can never come down. There is no fall for such a person and one gains something permanently. Such a person is almost dead to the body, senses, sense-objects, to the world and to worldly things. One's whole effort and hankering will be directed towards God-realization. One devotes full time in Divine contemplation with great pleasure and without any strain on the body and mind. The ordinary man's great hankering after and attachment to food, sleep, and sex, etc., vanish in the person. One gains the power of discrimination and detachment from the senses, sense-objects and mundane things. One gains peace and steadiness of mind. One weeps for God, hankers greatly after God-realization. The very name of God brings horripilation and tears in the eyes. The great attachment to one's own body, which is so very dear to an ordinary person, greatly diminishes and one is satisfied with the bare necessities of life. All the pomp and show, all the stress and struggle of worldly life, cease. There will not be any worry, any anxiety, about the worldly life. One's whole effort will be centred on one thing, viz., God and God-realization. Here pure Sattva-Guna predominates.

The full-risen Kundalini Shakti rising up along the Saraswati Nadi enters the Sushumna Canal through the Ajna Chakra. This is one of the path's of Its ascent. But the Shakti rising up through this Nadi, before It enters the passage of the Sushumna at Ajna Chakra, can come down to the lowest-centre even after crossing the region of the Visuddha Chakra. So one does not gain anything permanently even by the full ascent of the Kundalini Shakti above the region of the Visuddha Chakra through the passage of the Saraswati Nadi. For, when the Kundalini Shakti makes Its ascent through the Saraswati Nadi, even by Its crossing the region of the Visuddha Chakra, It has not made Its way into the passage of the Sushumna Nadi. When the Kundalini Shakti reaches the region of Visuddha Chakra through the passage of the Saraswati Nadi, one can hear spiritual sounds and see Divine visions. The mind gains purity to a great extent but with all that one does not gain anything permanently, as one gains by taking the Kundalini Shakti along the passage of the Sushumna Canal from Muladhara up to Visuddha Chakra. By taking the Shakti up by this Nadi (Saraswati) and till it is made to enter the Sushumna at Anahata or the Ajna Chakras, one cannot get any Supernatural power also. But by taking the Kundalini through the passage of the Sushumna Nadi from the Muladhara Chakra upwards, one can get certain Supernatural powers at different Chakras. The full-risen Kundalini Shakti moving through the Saraswati (till It is made to enter Sushumna Nadi at Ajna Chakra or at the Anahata Chakra) can rise up to Ajna Chakra and come down to Swadhisthana Chakra easily. For, the Shakti cannot stay permanently in the passage of the Saraswati Nadi as It can stay in the different centres of the Sushumna Nadi. Only It can have Its permanent abode after entering the Sushumna Nadi at the Ajna Chakra.

Now, from the Visuddha Chakra the Kundalini Shakti must be taken to the Ajna Chakra. When the Kundalini Shakti leaves the Visuddha Chakra and goes to Ajna Chakra, the activities or the subtle energies of the Visuddha Chakra merge in the body of the Kundalini Shakti (please do not understand as physical body when we speak of the body of the Kundalini. The different subtle forces dissolve and they remain in their causal forms with the Kundalini Shakti which is very subtle). Then the subtle forces of the Ajna Chakra work and operate. For such a person, the world of name and form almost ceases to exist. Now, one can have a vision of the Paramatman (Supreme Self). One sees the Pramatman mentally with dumb surprise. One feels infinite peace and bliss. One becomes indifferent and almost unconscious of one's body. Still, the person has not entered the state of Samadhi. The mind has not yet fully stopped its function and the Chitta (mind-stuff) not yet merged in the Paramatman. This state and this vision of the Paramatman is just like seeing the most beloved face of one's sweet-heart through a window-pane. The man sees the face, touches the body through the glass. Though he sees and touches the body, still there is no actual touching, as there is the thin partition of the glass between him and his sweet-heart, or the beloved object. Likewise is the perception of the Paramatman by the Jivatman (individual Self) when the Kundalini Shakti ascends to Ajna Chakra. But, when the Kundalini Shakti ascends to

Sahasrara. It merges completely in the Paramatman. Then, there ensues the Supreme Samadhi. Here, in this state of Nirvikalpa Samadhi, the Kundalini Shakti regains Its quiescent form once again and It becomes one with that Supreme Spirit or Brahman.

As per the different practices, paths, tastes, and tendencies, the Samadhi differs and they are of two main kinds, viz., Samprajnata and Asamprajnata (Samadhi with and without forms). Again, Samprajnata Samadhi is of four kinds, viz., (1) Savitarka, (2) Nirvitarka, (3) Savichara, and (4) Nirvichara:

1. SAVITARKA SAMADHI :—Savitarka Samadhi is to meditate upon a gross object again and again, i. e., it may be the form of one's Istha-Devata or on any other symbol.

2. NIRVITARKA SAMADHI: Nirvitarka Samadhi is when one meditates or when one struggles to take the five elements out of time and space. This Samadhi is a step higher than the first.

3. SAVICHARA SAMADHI :—Savichara Samadhi is to meditate on the five Tanmatras (five subtle elements). Here, in this Samadhi, the Tanmatras are the objects of meditation. This is a step higher than Nirvitarka Samadhi.

4. **Nirvichara Samadhi**:–Nirvichara Samadhi is when one eliminates time and space and thinks of the Tanmatras as they are. This is subtler and a step higher than the Savichara Samadhi.

All these four kinds of Samadhis take place before the full merging of the Kundalini Shakti in the Supreme Spirit, i. e., when the Shakti is between Ajna Chakra and the Sahasrara.

Now we come to Asamprajnata Samadhi, the last and the highest kind of Samadhi.

Asamprajnata or Nirvikalpa Samadhi is when the thinking organ is thought of as bereft of all qualities, of all activities and dullness. This is the highest. This is called the Sanada Samadhi (blissful Samadhi). This is the last, the highest, and the summum bonum of life. We shall explain this Samadhi a little more elaborately.

NIRVIKALPA OR ASAMPRAJNATA SAMADHI :—

Asamprajnata Samadhi is called by various names, viz., Nirvikalpa Samadhi, Nirvana, Turiya or the Transcendental state. This Samadhi (Nirvikalpa) is an unique state, beyond the grasp and reach of an ordinary human mind. This is a state experienced and enjoyed by a fortunate few. When the mind becomes pure and holy, and when the mind and heart are divested of all desires and impurities, attachments and aversions, one attains this Supreme State. Every desire, either good or bad is only a hindrance in the way of attaining this state. Every desire is only a want, it is only a deficiency. There must be perfect contentment, no want, no need whatsoever. Even the desire for Moksha (Freedom) must be left off before one attains this most exalted state.

In the first stage of the meditation, the Sadhaka (spiritual aspirant) begins his meditation with a symbol, i. e., the mental image of god, goddess, certain Yantras, light symbol, or certain Mantras, such as Omkara, or Mahavakyas, or goes on analysing and leaving behind all the ideas of elements, body, senses, will, ego, intellect, etc. The mind gets concentrated on the symbol, or on the thought and the understanding arrived at after discrimination, or on the Divine Light which some perceive naturally during the time of meditation. The mind attaining concentration, one leaves behind the gross form of the symbol and goes with the meaning of the symbol. The meditation becomes deeper and subtler. The subtle form of symbol disappears, and one perceives the Divine Light, i. e., a sort of all-pervading silvery light. The breathing becomes slow and steady. The body idea tries to melt away, or the body idea tries to grow bigger and bigger and becomes one with the vast Infinity. If the concentration is still continued and if the mind is allowed to live only on the Divine Light, it gets absorbed in the Divine Light. Now breathing comes almost to a stop. When the mind is still allowed to live on the Divine Light the Light disappears and the mind merges completely in the vast Infinity which is neither light nor lightlessness. With the merging of the mind, breathing stops completely and automatically without the least effort on one's side.

In this state of Samadhi, the ideas of subject, object, and knowledge, merge completely. There is no body idea. There are no traces of the senses and the ego. The will and intellect stop their functions. The mind and Chitta (mind-stuff) merge completely in the Supreme Self. All the bodily functions, external and internal, stop. Even the heart-beats stop fully. The Jivatman merges in the Paramatman (the individual Self merges in the Supreme Self). This world of names and forms disappears. There is no idea of many and not even of one. For, where there is the idea of one, there is the idea of two and many also. These are relative terms. One only cannot stand without the other. Yet, this state of Samadhi or absorption in the Supreme Self is not a state of sleep. This is not a state of hallucination or dream. This is not a state of weakness and disease. This is not a state of death or swoon. No. Not the least. It is none of these states. This is a state complete by itself. This is a full waking state in deep sleep, as it were. It is the state of deep sleep, but at the same time, there is consciousness. This seems to be a paradoxical statement. With all that, it is a bare fact. After once attaining this state, there is nothing more to gain, nothing more to acquire for a man. There will be no want, no hankering, and no deficiency of any kind. Such a person will have full and complete satiety. Words fail to explain this state. For, the mind and intellect do not reach there. Imagination, too, fails completely to work there. This state is not a sensible vision, nor is it of intellectual revelations or grasp; but it is a state, a stage, a permanent attainment by Itself. It cannot be explained, but it can only be experienced, enjoyed, and felt.

In deep sleep state one enters the Spirit unconsciously. One is not aware of this fact. But in Samadhi, one enters the Spirit consciously.

The ordinary consciousness, proceeding further and further, becomes subtler and finer and lastly becomes one with the Ocean of Consciousness By Itself. In deep sleep the merging of the mind and mind-stuff in the Self is not complete. It is only a momentary merging. This momentary merging of the mind in the Self is not understood due to ignorance. Ignorance is not destroyed in deep sleep state. A fool going to sleep comes back as a fool. No change. No difference except a little refreshed and rejuvenated. There is not much difference between swoon and intoxicated state. In death, only the gross body dies. The mind, the subtle body, and the vital forces, are not destroyed. They follow the Self with their subtle and causal forms. In dream and waking states, the subtle and gross bodies along with the subtle and gross senses and, mind, function. In deep sleep state the causal body remains and the ideas of the senses and the mind remain in their causal forms. But in Nirvikalpa Samadhi none of them function. Yet, one is not devoid of Consciousness (this is not the ordinary consciousness). The mind and Intellect knowingly merge in the Ocean of Consciousness in Samadhi. There remains only the Ocean of Consciousness By

Itself. Here, in this place, names and forms have no place. It is not a place of light nor is it a place of darkness also. There, the sun shines not, neither the moon, nor the stars also. There, the Supreme Spirit By Itself Shines. All the luminaries receive their life and light from It. It Shining, everything in the universe shines. In Samadhi, unlike the deep sleep or swoon, one takes the mind from point to point, from step to step, consciously and finally merges it in the Ocean of Consciousness. Deep sleep state is just like taking a blind man to the metropolis by force and dropping him there suddenly for a while and then bringing him back to his own place. But Samadhi is just like a man travelling to the metropolis, experiencing and enjoying the different views on the way, etc., step by step and then reaching it and after enjoying fully, coming back with the full experience of the metropolis. This is the difference between sleep and Samadhi states. Samadhi and deep sleep states are like the two different poles. They are like the day and the night.

A person once entering and experiencing Samadhi state, gets complete satisfaction with full bliss. There is no fear, no anxiety, no worry, and no idea of anything apart from the Self and Self alone. One sees, one perceives One's Own True Nature everywhere and in all directions. In this state of Samadhi, one feels oneself as the All-Pervading Infinity. Even a fool once entering this state gains full Wisdom. In this state, all thoughts disappear, all desires vanish, and all sins get dissolved, and one is no more bound by duality, or moved by the pairs of opposites. Then, one goes beyond the idea of time, space, and causation, and beyond the three Gunas (Sattva, Rajas and Tamas). To gain this state of Samadhi, is the aim, the end, the Goal, and the summum bonum of life.

Having attained once this most exalted state of Nirvikalpa Samadhi, an ordinary soul cannot come down to the plane of relative consciousness. Such a person retains the body for twenty-one days and then leaves the body dead. But there are some great Souls, born perfect, such as Incarnations of God, Messiahs, Prophets and other great Saints, who come to this world with a great Divine Message to be fulfilled and such people, even after attaining Nirvikalpa Samadhi, come down in a most inscrutable way. They bring the Kundalini Shakti back to the sixth or, at the most, fifth Chakras. They keep the purified ego and work for the suffering humanity.

They impart their Message, they show the path of Moksha or Freedom. These people can enter into Samadhi at will. They can take the Kundalini Shakti to the Sahasrara either from the Visuddha Chakra (fifth centre), or from the Ajna Chakra (sixth centre) at will, and they can bring back the Kundalini Shakti at will to any one of these Chakras. The man after entering and experiencing once Nirvikalpa Samadhi and coming down to the realm of relative consciousness, is not at all deluded by anything material or spiritual, human or Divine. For, he sees clearly the Divine Hand and purpose behind life and death, virtue and vice, weal and woe, good and bad, and behind all the pairs of opposites. He overcomes, he surmounts all difficulties, all troubles and tribulations and retains always and under all circumstances, that calm placid state of mind. Such a balance of mind and such a peace of mind is never upset by any event under the canopy of earth and heaven. Man-made laws cannot bind him any more. The Scriptures lose their hold on him and they are of no more use to him. For, his very words become the Scriptures and his very acts become the Smritis (Scriptures dealing with the rules of conduct). The knower of Brahman becomes Brahman Itself. The knower of Reality becomes God Himself as there is no residue of sin, ignorance, and bondage in him; and what remains after Samadhi is God and God alone.

A person coming down from the state of Nirvikalpa Samadhi sees the world, sees the multifarious objects, but in quite a different way. His whole angle of vision of this world changes. One sees the Supreme Spirit behind every name and form. One sees one's own Self in everything and everywhere. No doubt, the body, the mind and the senses function in the normal way; but the attachment to them is no more. The mind is detached from them. The major portion of the mind always lives in the Self. The vision of the Self is never out of sight even for a single second. He is conscious of It always and under all circumstances. He is never duped by the senses and their objects. The major portion of the mind is fixed and attached to the Self always like the needle of a mariner's compass. Turn the compass to any direction, its needle always points towards the North and North alone. Likewise, the man, after attaining Samadhi, and coming down, lives always in God. Every desire, every thought, and every act of such a person, becomes an offering, becomes an act of worship. Such a person lives for God, sleeps for God, eats for God, nay, even the very heart-beat of such a man, becomes an offering unto God and God alone.

A thirsty person who is ignorant of the nature of a mirage runs after a mirage in search of water. But no sooner does he come to know the unreality of the mirage, than his attempt, his effort to quench his thirst, his desire to run after the mirage, ends. Even after knowing the real nature of the mirage the man sees the mirage again, but in quite a different way. His ignorance of the real nature of the mirage is removed and his angle of vision about the mirage changes fully. Similarly, a man coming down from the state of Nirvikalpa Samadhi sees the world of names and forms, yet, he is not in the least deceived by them. He perceives Reality behind all these unrealities. He perceives the Supreme Spirit, which has no birth, no growth, no decay, no disease, no death, no sex, no caste, no creed, no colour, which is Eternal, Infinite, Unchangeable and ever By Itself. So, a man of Turiya state knows this fully and lives and acts in the Self and Self alone. For him, nothing exists except the Self.

Dear Reader, we have come to the end of this book. A few words more and then we shall stop. We think that you have grasped the subject fully and this book has helped you in understanding thoroughly the workings of the Primal Power in you. But mere reading will not make you realise the Truth. Mere parrot-like reading and repeating book knowledge will not help you and make you wise. An ounce of practice is far superior to tons of theory. Our Scriptures are replete with these ideas, viz., Sravana, Manana, and Nididhyasana, i. e., hear about the Truth first from a book or through a teacher, then ponder over it, i. e., think deeply and make a thorough mental conception of the thing read and heard, and, lastly, meditate, live constantly upon the ideas thus conceived, and go deep to the very core, to the very bottom of the subject and realise the Truth. This is the one thing we want and this the one thing many have forgotten. So, Arise ! Awake ! And stop not till the Goal is reached ! Adieu !

Om Santih ! Santih !! Santih !!!

— *A Brief Life Sketch* —

HIS HOLINESS SRI SWAMI NARAYANANANDA, RISHIKESH–(HIMALAYAS)–INDIA.

His Holiness Sri Swami Narayanananda is one of the greatest Sages of modern India. He was born in a very respectable Coorg family (in South India) on Friday, the 12th April, 1902. As a child, he was very charming and became a cynosure of the village for various reasons. Firstly, he was handsome, robust and jovial with bewitching eyes and a smiling face. Secondly, the parents got this child after many years of penance, fastings, prayers and offerings unto the local gods and goddesses. The child had a great attachment for his parents, but, at the age of five, he had to be sent away for study. At the age of ten, he lost his father, which gave him a very rude shock. This incident was really the turning point of his life. He was an all-round student though restless and playful. He was a very good sportsman. He loved games for their own sake and used always to be one of the Ist. eleven of the high school teams that took part in various tournaments. With all his restlessness and love for games and sports, however, he used to spend half an hour seriously in Divine Contemplation regularly in the mornings and in the evenings. No doubt, he had not come across any monk or Guru (Spiritual Teacher) and he did not belong to any particular spiritual institution. As a matter of fact, he had none to guide him; but, he had an innate tendency towards a meditative life. As a result of this regular and systematic meditation, he had often enjoyed and experienced trance and deep concentration of the mind in his student career.

After finishing his studies, Swami Narayanananda did not go for a married life. Instead, he renounced the world at the age of twenty-seven and became a *Sannyasi* (monk). His renunciation was complete. In his *'Poorva - Ashrama'* (household life) he had all comforts. He had no troubles, no tribulations and no privations, what-so-ever. One day, before becoming a monk, he sat, as usual, for meditation and went into a deep concentration of the mind lasting for more than an hour. When his mind came down from the high pitch, his inner voice directed him to renounce the world and to become a *Sannyasi* (monk). He immediately decided to do so and distributed all his personal property to the last penny and left his hearth and home in 1929.

The Revered Swamiji, then, travelled thousands of miles in search of a Guru (Spiritual Teacher). After many hardships, he reached Calcutta, and went to Belur Math of Sri Ramakrishna Mission. On the first night at Belur Math, Swamiji had a dream – vision in which he saw Sri Ramakrishna Paramahamsa Deva sitting by his side and blessing him. He was tested for three days in various ways and by different monks before he was allowed to see the President - Mahapurushji Maharaj (A very Great Soul) who was one of the direct disciples of Sri Ramakrishna Paramahamsa Deva. The President was then aged eighty. The Swami went to the President's room and prostrated before the Revered old Saint, and, in doing so, he completely surrendered everything unto him mentally. The Revered President blessed him and asked him his name as he was fully satisfied by the very sight of the disciple. Swami Narayanananda loved and venerated his Guruji from the core of his heart and so did the Guruji also love him intensely in return. He spent four years in the Ramakrishna Order and then felt a great thirst for God - Realization and a secluded life. But to get these in the Ramakrishna Mission was very difficult and there was no proper encouragement also. Besides this, some misunderstandings also arose, which led Swamiji to leave the Ramakrishna Mission in 1932 to go to the Himalayas for vigorous *Tapasya* (penance). And in the year 1936, after the *Maha Samadhi* (death) of his Revered Guruji, he cut off all connections with the Ramakrishna Order.

In the Himalayas the Swami underwent rigorous Tapasya. He worked very hard. Generally he had only two hours sleep, but often he did not go to sleep at all and used to keep meditating all night and day. Bodily comforts he had none and did not worry about. In the Sadhana period he used to perform one lakh of 'Mantra-Jap' daily and the minimum daily working hours (including Jap and meditation) were twelve and maximum sixteen. After very hard, regular and systematic Sadhana (Mantra-Jap, meditation, concentration and practice of Yoga) he came out successful and was blessed with *Nirvikalpa Samadhi*. It was the *Sivaratri* night (the festival in which Lord Siva is worshipped all the night long throughout India) in the last week of February, 1933.

Swamiji sat for meditation at mid-night, as usual. He felt the full rising of the Kundalini Shakti from Muladhara to Sahasrara. Along with that his mind soared to a very high pitch. His breathing stopped without any effort on his part, so also the heart-beats and the body idea melted away. He lost the ideas of subject, object and knowledge. His lower consciousness grew finer and subtler and, at last, became one with the Ocean of Consciousness by Itself and his mind along with will, ego, Chitta (mind-stuff) and intellect (Buddhi) was merged completely in Infinity. He remained in this state of Samadhi for long and then the mind came down slowly to the plane of relative consciousness. After this Samadhi his mind continued to remain in a very high pitch and he was unmindful of the world surrounding him. His angle of vision changed completely and he could see the one Atman (Self) everywhere and in every object, that is to say, he could see Unity in diversity.

After having lived for over twenty-five years in seclusion, self-discipline, mind-control and, ultimately, having experienced the Supreme Reality, the Swamiji has decided to reveal his rare experiences in the form of books for the welfare of the suffering humanity. Ten of these books as given below have so far been published and there are many more yet to go to the press from his pen.

1. THE WAY TO PEACE, POWER AND LONG LIFE.
2. THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI.
3. THE IDEAL LIFE AND MOKSHA (FREEDOM).
4. REVELATION.
5. THE MYSTERIES OF MAN, MIND AND MIND-FUNCTIONS.
6. THE SECRETS OF MIND-CONTROL.
7. THE GIST OF RELIGIONS.
8. A PRACTICAL GUIDE TO SAMADHI.
9. MIND - ITS SOURCE & CULTURE.
10. THE SECRETS OF PRANA, PRANAYAMA & YOGA-ASANAS.

These books which have already reached different parts of the world are published by **Messrs: N. K. Prasad & Company, P. O. Rishikesh,** (U.P.)–HIMALAYAS–INDIA and deal with the most vital and intricate subjects dear to man. They reveal the mysteries of life, the tremendous hidden power in every individual—how to harness it and how to make use of it for real happiness, etc.,—character - building, the secrets of mind and its multifarious functions—ideal life and how to lead it, the secrets of different Yogas, Vedanta, etc., etc.

All the books are written in an easy-to—read style and have inspired and helped research-scholars, genuine spiritual aspirants and Yoga-students of the East and the West beyond their expectations. Many of these books have already been translated and published in foreign languages like German and Danish. Leading papers and magazines of the world have commended these books as rare and valuable. They are purely non-sectarian, absolutely practical and embrace all creeds and are meant for both the sexes.

Swamiji though aged fifty-nine now, looks much younger. Strangers take him to be a young man of thirty or thirty-two years. He has gained this youth through Brahmacharya (celibacy) and practice of Yoga. He wrote his first book (on Brahmacharya) many years ago. But, as he had no means (monks in India possess nothing and they live on alms) to get it published, it remained in its manuscript form till 1945. By chance, a certain gentleman saw the Mss. and convinced of its merits, he got it published the same year. Swamiji now started writing books, which literally flowed from his pen without the least effort on his part. But, he received no encouragement from any quarter. Instead, he was discouraged. Many hooligans took advantage of his piousness and created all sorts of troubles for him. They even brought charges of inhuman scandals against him. Often he had to suffer for want of a room to live in. After completing his first five books (mentioned-above) the Swamiji had no wherewithal to get them published. After the partition of India in 1947, four orphans who came from West Pakistan after losing their hearth and home chanced to come into contact with Swamiji. These young people had a look at the Mss. and convinced of their extraordinary merits, offered to publish them. The credit of bringing the "*Works of Revered Swami Narayanananda*" into limelight therefore, goes to the selfless, unflinching devotion and great sacrifice of these young people. We are pleased to mention the name of another devoted disciple of Swamiji in this connection —Shri G. L. Sethi, B. Sc., (Hons.), B. T. (Gold Medalist), A. C. P. (London). He is also a refugee from West Pakistan and has been an educationist of standing and reputation. As a labour of love, he has read the Mss. of all these books with great care and at considerable sacrifice to prepare them for the press.

Delhi. *Tilak Raj Khanna, B.A.*

— *A Short Life - Sketch of* —

THE REVERED AUTHOR–SWAMI NARAYANANANDA

AS PREDICTED BY

SHRI R. M. DATTA, *India Known Psycho-Palmist,*

DEHRA DUN (U. P.)

with the help of the science of palmistry on April 14 – 1957.

Jupitor is the King of Planets and the most impressionable in that it lies within human power to develop it to any extent towards Self-realization and this fact is eloquently borne out by the examination of the left and right Palms of His Holiness Sri Swami Narayananandaji. His left palm shows Venus and Sun in prominence and Jupitor normally developed. But in his right palm it is Jupitor that overshadows all other planets and supported by Sun it dominates to such an extent in Swamiji's 28th year of life that all worldly pleasures lose their hold on him and within a period of five years Swamiji is able to experience highest spiritual Bliss-but within him speaks the Inner-Self that he should kindle light in ignorant hearts steeped in the darkness of "*Maya*", reveal to them their real-selves which in truth embody the real Truth and mingle themselves into the Higher-Self as rivers gleefully lose themselves into the mighty ocean. The combination of Jupitor and Sun in Swamiji gives him the power of expression and Divine inspiration - which steal even steel hearts and rapidly they melt into love for this Messenger of God whose only mission in life is to lead the suffering humanity to the path of righteousness through self-discipline and mind-control and thereby experience the Supreme Reality within Itself (themselves). To continue with Swamiji's life–his greatness or to be more correct the greatness of his inner-self will shine with a glory of its own in his 57th year of life. And mankind will begin to benefit spiritually so much that this one Soul of souls will shed his lustre on one and all and bring into the fold of the Lord his prodigal sons by the magic of his soul-stirring Message of Love which in its broader form is an expression of the Divine. The Venus in Swamiji has been converted into great mental power and is the secret of his everlasting youth and that unforgetable love-inspiring LOOK in his eyes – a look which at once touches your heart cords, draws you nearer to the Great Soul, your worry vanishes and you feel at full harmony with the world that exists within you and without.

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— *A Short Life-Sketch of* —

THE REVERED AUTHOR–SWAMI NARAYANANANDA AS PREDICTED BY

Sri Ramswaroop Suri, Honorary Director, Yoga Physical Culture Institute, Batala, (Punjab), with the help of the science of palmistry - on January 13, 1954.

1. The cross inbetween the lines of heart and head—the parallel lines at the mount of Jupitor—the great triangle formed with the lines of head and heart, with a base line from the line of life - all go to prove the peak of spiritualism.

2. The presence of circles in the fingers of Sun and Jupitor and on the thumb prove the association and friendship with very great men, of the order of Rajas and Maha-Rajas.

3. The starting of line of head from the line of life, is a clear proof about the strong will, determination and topmost qualities of head. Its leaning towards the mount of Luna and actually turning to the mount of Luna, is a clear proof that the person possesses a very bright quality of imagination, concentration and meditation. He is deeply interested in one particular science of a very high order.

4. The presence of parallel lines on the mount of Luna and second line of fortune prove

that his personality is a subject of fascination for other people and they are so fascinated that they do help him in kind and coin.

5. The long line of heart going to its own mount - Jupitor and ending in a fork is a clear symptom of his single - mindedness, gentle, meek and sympathetic nature. His heart is bold.

6. The presence of squares on the mount of Jupitor and the parallel lines, is a clear proof that he should lead the people in search of Truth. Had it not been for these parallel lines the person would have been a great leader in any other sphere - but their appearances (of these lines) prove that he is a very great leader in spiritualism.

7. The uprising of lines on the line of life is a clear proof that the person should shine in his life - say at the age of 52 - 56 - that period should be taken as the brightest period of his life, bringing him prosperity all - round.

8. The line of life is un-interrupted, healthy and long, so he enjoys a very good health and long life.

9. The line crossing the line of life before the middle part, is an indication that the person must have seen great troubles in earlier life, i.e., between the age of thirty and forty-eight.

THE MASTER AND HIS DISCIPLES

(We give below a few instances out of many of the experiences of the disciples.)

From my very childhood I had a religious bent of mind and had a firm determination to live in life-long celibacy. This idea I imbibed from my father, who had been a man of great character and to whom I had great love and regard.

I had visited many great men, but my conscience did not permit me to accept anyone as my spiritual guide. In the year 1948 at the age of twenty-two I used to live at Ramnagar near Rishikesh. One day, by chance, a Brahmachari who was our neighbour handed me a small book with the heading : "*The Way to Peace, Power and Long Life*" – by SWAMI NARAYANANANDA. I read the book carefully. The style was simple and lucid, the ideas very clear and original, the tone frank and bold. The book appealed to me very much and I felt too eager to have the Darshan (interview) of this great man. I asked the Brahmachari the whereabouts of this marvellous man and to my great joy learnt from him that the Rev. monk lived in seclusion very close to my place. On the next day, I with my brother and the

Brahmachari proceeded to the place of the Rev. Sage. Reaching the place, we found the Sage seated in his own mood. We paid our homage and had a long discussion. The serene face, the bright compassionate eyes, the child-like simplicity and the words of perfect wisdom completely captivated my heart and I mentally surrendered myself unto this Divine-man. We then prostrated and left the place. Sometime, after this incident I took initiation (*Mantra - Diksha*) from the Revered Saint. As directed I was carrying on my *Sadhana* (spiritual practices) regularly.

After a period of about two months, I had a severe attack of Malaria fever. I had very high fever. The temperature was running between 100° to 106° continuously for seven days. In spite of best efforts of the attending doctor, the temperature did not come down to normal. On the eighth day my case became very serious. The doctor attended upon me till midnight. I had become very weak. I could not swallow the medicine that was put into my mouth. Seeing all these worst symptoms, the doctor lost all hope and left me with a drooping heart, as he did not like to see me dying. With all that I had not lost my consciousness. I could understand the whisper of the doctor, the great concern and the great sorrows of my brothers and sister. When the doctor left me, my condition was going from bad to worse and thought that I was going to die soon. I summed up courage and resigned myself completely unto the Divine Will. I prayed whole heartedly unto God and to my Beloved Master. I prayed and begged them again and again to grant me Peace and Bliss and to take me to their bosom if I am fated to die.

At this critical time a miracle happened. My mind automatically began to repeat my Ishta - Mantra. I saw my Beloved Master by my side and blessing me. The effect was marvellous and I felt great peace and joy. In that state I forgot my bodily ailments, forgot my environments and became motionless and entered into trance (*Bhava Samadhi*) and remained in that state continuously for more than two hours. When I regained my normal consciousness I saw my family members weeping who mistook my long silence and thought that I was dying. I consoled them and asked them to go to sleep as it was already 2. 30 a.m. I too had a very sound sleep and when I got up I was free from temperature and regained my normal health. Thus I owe my life unto the grace of my Beloved Master.

K. K., Ramnagar, Rishikesh.

* * *

I had determined to lead a life of celibacy throughout. I came in contact with the Rev. Master at the age of sixteen in the year 1949. As directed by my Guru Dev, I began practising Mantra - Jap and meditation. After some days, when I was meditating I had a vision of a black huge man who threatened to kill me. I was horrified and with all sincerity prayed to my Guru Dev to save me. And to my great relief I got the vision of my Guru Dev, and the huge black figure disappeared. Since that incident my faith, love and regard in my Beloved Master increased immensely. A few days after this incident, one day while I was meditating, I felt a strong current rising upward from the anus-centre *(Muladhara Chakra)*. As I was mentally watching this current, I saw a black serpent-like thing rising upward from the Muladhara Chakra along the Sushumna canal. When this serpent crossed the region of heart *(Anahata Chakra)* I had the vision of gods and goddesses, the vision of my Guru Dev and lastly my Ishta - Devata.

When this serpent reached the head centre, all the visions disappeared and I lost my body consciousness and the environments and my mind merged in Infinity. After this experience when I regained bodily consciousness, I experienced unspeakable peace and bliss all-through. I had the fortune of gaining this rare boon within a short time of three or four months by the infinite kind grace of my Beloved Master.

S. K., Rishikesh.

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In the year 1949 there had been so much unrest and misfortune in our family. My younger brother, a graduate and an employee in one of the Government offices at Delhi fell sick suddenly. We consulted the doctors and they found no disease, but my brother behaved abnormally. My father being a staunch Arya Samajist had no faith in spirits, etc. When medical aid completely failed, as a last resource we approached a sorcerer and told him about my brother. He gave us a few cardamoms after uttering certain *Mantras* (mystic syllable) and asked us to give them to the patient and if there is any sorcery the patient would speak after eating them. As directed by the sorcerer, we gave the cardamoms to my brother and as usual we attended upon him. At about twelve midnight, my brother began speaking. I called him by his name and asked what was wrong with him. Then he said that he was not my brother but a spirit, and he had been sent by one of our relatives, a witch, to take vengeance upon us. He narrated so many facts and figures which convinced us all (whole family members). Then, the following questions and answers took place between the spirit and myself:—

Myself—I do not find peace of mind. I am very greatly disturbed. Please let me know how I can get it ?

Spirit—Why ? You have been most fortunate in having a *Purna-Guru* (Perfect Master) and you can have it from him. (My brother and others had no clue of my connection with my Master and his whereabouts were kept in secret by me.)

Myself—Where does my Guru Dev live ?

Spirit—He lives at Swargashram on the second floor of a house, near the river Ganges.

Myself—What is he doing now ?

Spirit—He is now in Samadhi.

Myself—What about his spiritual growth ?

Spirit—He is in a very dizzy height of

spiritualism and wisdom. He shines like the midday sun surpassing everyone.

Myself—you extoll him so much but he is not known to the world.

Spirit—He shuns name and fame and thus lives hidden. With all that he will come to lime-light soon.

Myself—Who all visit him? The Spirit gave the names in detail of all those people who are in touch with the Master and their spiritual evolution, etc., which gave me entire satisfactfon. After this incident my faith, love and regard in my Master intensified and I surrendered completely unto him. So also my entire family members.

T. R., Delhi.

* * *

Prayag is the place where the sacred rivers Ganga and Yamuna meet and it is at Allahabad. Every orthodox Hindu considers it a rare privilege to have a dip bath at Prayag. On every twelfth year a Purna Kumbha Mela (auspicious bath) takes place and millions of monks and householders flock there from the different parts of the country to have their dip bath. 1954 was also a Purna Kumbha Mela year. I am a railway employee and before leaving Delhi, I had written to my Master about my intended pilgrimage to Prayag and begged him for his blessings. Just a day before starting, I had received his letter of blessing.

I left Delhi with my mother and wife and reached Prayag on 2–2–54. The second day (3–2–54.) was a new moon - day and six to seven millions of people had gathered there to take bath. Early in the morning we three proceeded towards the bathing place amidst a huge crowd. From all the three sides people were rushing towards the bathing ghat and a procession of the monks (the monks are given the privilege of taking bath first and then the householders) was going back after bath from the bathing place and the police stopped the crowd suddenly from the side of the bathing place and whereas there had been no arrangement to stop people coming from behind (from all the three sides).

As a result of this mad rush, the people who were caught in the middle were crushed as it were. More than thousand people (men, women and children) died and several thousands fainted, fell down and received minor and major injuries. Any man once falling down means to lose his life. For, such a man will be trampled under foot and he cannot rise up.

As we three were amidst the crowd, we got suffocated and fell down and became semiconscious. People trampled over us and soon we were almost buried under dead and fainted people. We were in a most miserable state quite helpless and had no strength either to move or to get up and thought that our end had come. We were in this condition for about half an hour. At this critical time I remembered my Revered Master and prayed to Him with a travail heart to save us. I prayed again and again. Low ! to my great wonder a miracle happened. The crowd suddenly thinned. The fainted people lying over us got up one by one and we too got up without any one helping us and also without any injury, loss of things, quite rejuvenated as if from a deep sleep. We then proceeded to the river and took our bath. This incident gave me the idea of the greatness of my Revered Master and my love, regard and faith increased into million folds. I really take it a very rare privilege for having taken shelter at the Hallowed Lotus Feet of such a great Personage.

I. G., Delhi.

* * *

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